AN APPROACH PAPER

ON

THE DOYEN OF INDIAN PHILOSOPHY

DHARMADHIKARI

PROFESSOR

Dr.H N RAGHAVENDRACHAR,M.A.,D.O.C.,

AT

NATIONAL SEMINAR

ON

HUNDRED YEARS OF PHILOSOPHY

IN

MYSORE UNIVERSITY-----AN OVERVIEW

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Prepared and presented
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THE DOYEN OF INDIAN PHILOSOPHY

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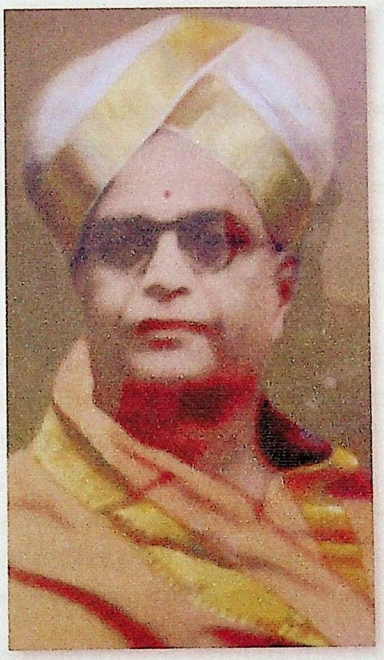

Dr.H N Raghavendrachar. M.A.,D.O.C.,

1895 - 1966

My very warm Greetings to all respected luminaries on the stage and distinguished delegates who have come from various parts of the country to attend this NATIONAL SEMINAR ON HUNDRED YEARS OF PHILOSOPHY IN MYSORE UNIVERSITY ----------AN OVERVIEW.

ಈ ವೇದಿಕೆ ಮೇಲೆ ಇರುವ ಎಲ್ಲಾ ಹಿರಿಯ ಸದಸ್ಯರಿಗೂ ಮತ್ತು ಶತಮಾನದ ಇಂಡಿಯಾ ಫಿಲಸಾಫಿಕಲ್ ಸೆಮಿನಾರ್ ಗೆ ಬಂದಿರುವ ಎಲ್ಲಾ ಅತಿಥಿಗಳಿಗೂ ನನ್ನ ಮನಸ್ಪೂರ್ವಕವಾ ಡ ನಮಸ್ಕಾರಗಳು ಮತ್ತು ಅಭಿನಂದನೆಗಳು

I am Ramachandra, only surviving son of late Prof.H N Raghaverndrachar consider it a highest privilege to present this paper in this seminar on my father Prof. H N Raghavendrachar, THE DOYEN OF INDIAN PHILOSOPHY.

The sole motto of my participation and presenting this paper in this seminar is to bring Prof.Raghavendrachar and his works back into the memory of all those in this field who knew him and to introduce to those who do not know, this hundred year old philosopher, the Doyen of Indian Philosophy through his various works.

My father late H N Raghavendrachar was born in a Madhwa family distinguished as 'TANGEDI', reputed for learning Vedanta, in April 1895 at a place called Holavanahalli in Tumkur district of the then Mysore Province in Southern India to my Grand parents vidwan S.Narayanacharya and Smt.Satyabhama. My Grandfather, Vidwan Narayanacharya was himself a great Vedic scholar.

What prompted my father's entry into this vast field of Indian Philosophy, is besides his own curiosity and the deep vacuum then existed in the field of Philosophy as he understood from his own interaction and assessment with various foreign scholars in the field of philosophy and combined together with his first hand study and knowledge of various Vedic texts and commentaries in Sanskrit rather than translations as said in his own words in his autobiography wherein he has mentioned:

Quote; "It is often heard from foreign scholars that the works on Indian Philosophy are generally written by those that have not made a study of the subject in the original Sanskrit works and they are therefore not reliable. Hence it may not be out of place to say a few words about my fittedness to expound BRAHMA MIMAMSA" unquote.

I consider it is very important to place before you all, this Autobiography of my father titled 'MY FITTEDNESS' (adhikara) running into about 23 pages from his book Brahma Mimamsa, is appended here to this seminar paper. This autobiography takes you elaborately into details of all the hard work and efforts he has put in from his childhood onwards in learning, seeking and acquiring the Vedic education/ knowledge from various reputed scholars and institutions, besides his combined academic qualifications in Philosophy viz; M A and D O C (Doctor of Oriental Culture with Ph.D. in 1942) from the All India Sanskrit and Spiritual university, Banaras.

He has never missed any occasion/opportunity on all matters related to Vedic studies from time to time. I would request you to please go through this autobiography to gain insight into the depth of his knowledge and personality, which would automatically inspire you into his various works.

My revered father held the view that the essence of Madhvacharya's teachings end up in a type of Advita, because according to Madhva, BRAHMAN or GOD is THE ONLY INDEPENDENT (svatantra) Reality and the other two viz; Jiva and Jagat are entirely dependent (Paratantra) on the GOD for their everything.

Prof.Raghavendrachar's writing career started from his tender age of 15 years and continued till he breathed his last. He was an ardent and loving student of Prof. A R Wadia, the Founder Professor of Department of Philosophy in the Mysore University.

Also, most importantly some of the highly impressive Observations, Forewords, Prefaces and Commendations on various Books of my father by various luminaries are also annexed herewith to provide you further inspiration and insight. Viz;

1. Asthana Mahavidvan Powranikaaratnam Holavanahalli Seshacharya.

2. Pontiff of Sri Sri Brahmatantra Parakala Mutt Swamiji.

3. Mysore Palace Vidvan Narayanatheertha A. Santharaja Sastry.

4.V. Subramanya Iyer, President of the Board of Sanskrit Studies and vidwat examination in Mysore (Retd) Registrar of Mysore University.

5. Mahamahopadhaya Virupaksha Shatry.

6. Prof. A R Wadia, B A (CANTAB) Bar-at-Law, Founder Professor Department of Philosophy, Mysore University.

7. Prof T Borrow, Boden Professor of Sanskrit in the University of Oxford. etc.

Following are the works of my father Prof. H N Raghavendrachar, in the field of Indian Philosophy on Madhvacharya's DVAITA thought:

BOOKS:

1. Bharatiya Tatva Sastra Sangrah –ಭಾರತೀಯ ತತ್ವಶಾಸ್ತ್ರ ಸಂಗ್ರಹ Published in Kannada in the year 1930 and 2nd edition in 1962 by The Mysore University. This book is probably one of the greatest compilation of all Philosophies.

2. The Dvaita Philosophy and its Place in Vedanta published in English in the Year 1941 by the Mysore University.

3. Brahma- Mimamsa ಬ್ರಹ್ಮ ಮೀಮಾಂಸ in English, published in the year 1965 by the Mysore University.

4. Brahma Sutra Sangraha in Sanskrit published in the year 1966.

5. Isavasya ಈಶಾವಾಸ್ಯ a Upanished in Kannada published in the year 1957.

6. Talavakara (Kena) ತ ಲ ವ ಕ ರಾ (ಕೆ ನ) a Upanishad in Kannada published in the year 1957.

7. Dvaita Vedanta -(Brahma-Mimamsa) ದ್ವೈತ ವೇದಾಂತ (ಬ್ರಹ್ಮ ಮೀಮಾಂಸ) in Kannada published in the year 1958.

8. Madhva Siddhanta ಮಧ್ವ ಸಿದ್ಧಾಂತ in Kannada in the year 1945.

9. Madhva (Dvaita), Cultural Heritage of India, Published by Ramakrishna Research Institute.

10. Madhva (Dvaita), published by Govt. of India in the History of Philosophy Eastern and Western vol.I pages 332-337 in English.

11. Madhva's Absolutism, Indian Philosophical Congress, Lahore.

ARTICLES:

1. The problem of Nescience (Agnana) in Advita, Vol III No.2 Half Yearly Journal in English published by Mysore University.

2. The Problem of Superimposition (Adhyasa) in Advaita Vedanta, Half yearly Journal- Vol.II No.2 of July 1928 in English published by Mysore University.

3.The Origin of The State according to Bhishma – a paper in English submitted to Indian Political Science Conference, third session, Mysore in December 1940.

4.Madhva's Conception of Swantantra - vol.IV part I pp. 1-36 section A-Arts in English , Journal of Mysore University published in 1944.

5.The Sankhya Theory of Evolution in Light of Modern Thought, a Journal of Maharaja's College Mysore.

6.Monism in Vedas. Vol.IV, part XII pp 137-152 in English, a Journal of the Mysore University, published in 1944.

And many more articles and journals of my father have appeared in the Mysore University and Maharaja's college, Publications from time to time which may be available in The Maharaja's College Library, The Oriental Research Institute, Department of Philosophy and' Prasaranga' publication Division of Mysore University.

Recognizing This Doyen of the Indian Philosophy, Dr.Raghavendrachar's achievements in various fields of Dharma Shastras and Academics, the then Maharaja of Mysore His Highness Sri Jayachamaraja Wadiyar, has bestowed upon my father the coveted position DHARMADHIKARI of The Mysore Palace. This coveted position was once held earlier by my father's Guru Sri Holavanahalli Seshacharya.

My Father has devoted his entire life to the cause and development of Dvaita Vedanta Philosophy of Madhvacharya as can be visualized from his elaborate Books and writings. In addition he was regularly conducting in-house Pravachanas and Discourses every mornings from 6 to 8 am relating to Madhva Philosophy and thoughts, wherein many elderly and young aspirants eager to learn and understand Madhva's thoughts used to attend regularly with religious fervour.

This being a National Seminar on Hundred Years Of Philosophy in Mysore University, having gone deep into subject, I have attempted to provide some important leads to inspire you into Madhvacharya's teachings through various works of my revered father.

Madhva holds:

"There is nothing sacred apart from correct knowledge",

He says

TASMADVASTU YATHA-RUPAM

JNEYAM DHYEYAM CA SARVADA

KARANAM PURUSARTHASYA . . .

. . . MITHYAJNAYAM ANARTHADAM

"Therefore a thing as it is ought to be understood in all circumstance and reflected on, because it causes good, while incorrect knowledge breeds evil."

[Anu-Vyakhyana 4.1.3]

I take this opportunity to thank on behalf of my late father Raghavendrachar and family to Dr.Vekatesh, Chairman, Director of the Seminar in Philosophy, Manasa Gongotri, Mysore AND Dr.V N Seshagiri Rao who was instrumental in motivating me into this seminar and to provide this valuable opportunity to present this paper relating to various works of my revered father.

Lastly, with the permission and blessings of all the luminaries and delegates attending this seminar, I pray for the rejuvenation of Department of Philosophy, Mysore University to greater heights and go a long way for the cause and spread of Dvaita Philosophy of Madhvacharya in particular and Philosophy in general in the true spirits.

My very warm regards and respects to all. ನಮಸ್ಕಾರಗಳು ರಾಮಚಂದ್ರ.

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MOTTO

Madhva holds

"There is nothing sacred apart from correct knowledge."

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TASMĀDVASTU YATHĀ-RŪPAṀ
JÑEYAṀ DHYEYAṀ CA SARVADĀ
KĀRAṆAṀ PURUṢĀRTHASYA . . .
. . . MITHYĀJÑĀNAṀ ANARTHADAṀ

"Therefore a thing as it is ought to be understood in all circumstance and reflected on, because it causes good, while incorrect knowledge breeds evil."

[*Anu-Vyākhyāna* 4.1.3.]

MY FITTEDNESS

My fittedness (adhikāra) in attempting an exposition of Brahma-Mīmāṁsā, the philosophy of Madhvācārya.

It is often heard from foreign scholars that works on Indian philosophy are generally written by those that have not made a study of the subject in the original Sanskrit works and they are therefore not reliable. Hence it may not be out of place to say a few words about my fittedness to expound *Brahma-Mīmāṁsā*.

Mysore University has done a great honour to this work in accepting it as a university publication. This act of kindness is no other than recognising the fittedness of the author.

I may still submit that *Brahma-Mīmāṁsā* is almost lost to the world. Even its name is erased by calling it *dvaita* and inferring its contents from this name. But as the reader himself may see, the lesson it gives is the light that illumines life placed in any circumstance at any part of the universe. To understand *Brahma-Mīmāṁsā* is to appreciate and lead the life of it. Therefore the idea of both the fittedness and the reliability of the author has a significant place in this understanding. By way of giving a guide to the reader, indicating my special preparation for expounding *Brahma-Mīmāṁsā* and pointing to the reliability of the exposition, I may say the following:

In a Mādhva-Brāhmaṇa family distinguished as *Tangeḍi*, and reputed for its learning in Vedānta I was born in April 1895 at Holavanahalli, Tumkur District, Mysore Province in South India. Most Revered Sri S. Narayanacharya was my father.

In my early boyhood when there was less distraction I used to have continuously the following reflection, "Is all what I know something like a dream? In that case I alone exist. If that is so why am I forced to have this or that idea? Which is the source of this force? Surely they are not the external objects. For, these objects come into existence and go out of it. So the source of all must be that which is always the same. It must be in all. Which is it? What is it? How to know it? Who can tell me about It? If something is said to be that how am I to know that it is so? Can I know it in my life? Why do not others speak about it? What is my

duty towards it? In short that is God to me or to any other in which there is nothing wanting. How am I to know it? To believe in a thing is not to know it."

I loved to sit at the feet of those that knew. In early days my father taught me *Kośa* and *Stotra-Pāṭhas*. In my 9th year I had my *Upanayana-Saṁskāra*. My father taught me Yajur-Veda along with some portion of Ṛg-Veda.

Sri Srikanthasastri, a local pandit taught me *Laghukaumudī* in Sanskrit Grammar and *Raghuvaṁśa, Megha, Māgha, Caṁpu* and *Śākuntala* in literature and particularly *Kālāmṛta, Muhūrta-Mārtāṇḍa* and *Bṛhajjātaka* in *Jyotiṣa*. He used to introduce me to the principle tenets of Advaita-Vedānta in relevant contexts.

Pandita Śrī Mutya Bhimachar taught me *Viṣṇu-Stuti* and some portion of *Madhva-Vijaya*. Vidvān Sri Holavanahalli Seshacharya, later Maha-Vidvan Pauranikaratnam, Palace Dharmadhikari, a most reputed scholar in Mādhva thought taught me the remaining portion of *Madhva-Vijaya, Rukmiṇīśa-Vijaya* and *Saṅgraha-Rāmāyaṇa*. He commenced teaching Madhva's *Daśa-Prakaraṇas* with Jayatīrtha's commentary in Vedānta and *Tarka-Saṅgraha* with *Nyāya-Bodhinī, Dīpikā* with *Nīlakaṇṭhīya, Muktāvalī* with *Dinakarī* with *Rāmarudrīya* in *Tarka-Śāstra* and *Dharma-Śāstrā*. As I was studying works in Vedānta under revered Seshacharya, Pandita-Ratnam Mayakonda Krishnacharya, Maharajā's Sanskrit College, Mysore taught me *Pañca-lakṣaṇī* and *Caturdaśalakṣaṇī* in Nyāya, *Naiṣadha* and *Rasa-gangādhara* in Sāhitya and Panditaratnam Hassan Narasimha Sastry, Maharaja's Sanskrit College, Mysore taught me *Kaumudī*.

Vedānta attracted me most. My interest in it was developed. By this time I had made a study of Madhva's *Daśa-Prakaraṇas* (Ten Philosophical Treatises), the ten *Upaniṣad-Bhāṣyas*, the *Bhāṣyas* on the *Bhagavad-Gītā* and *Ṛg-Bhāṣya* with commentaries. I liked to study the *Bhāṣyas* of the other Vedānta philosophers also. I made some attempt in that direction.

At this stage my early reflection assumed a developed form. To explain the whole of experience in terms of 'I' was roughly Advaita (Śankara) and to explain everything by reference to a principle different from myself was roughly Madhva's thought (*Brahma-Mīmāṁsā*) in so far as I studied it. *Viśiṣṭa* (the qualified Brahman) of Viśiṣṭādvaita Vedānta seemed to me an

ingenious mixture of unmixable entities and *bhakti* and *prapatti* (love and intense love i.e., faith and 'intense faith) of this system a burden forced on a thinking principle i.e., mind.

Further I reflected on the relative merits of these two thoughts, Śankara and Madhva. If Advaita were true, then I am Brahman Itself and there is no need for me to try to be Brahman. Whatever I am, I am bound to be Brahman. But if non-Advaita were true then there comes the difficulty. I must have a disciplined life so as to adjust myself to Brahman which is not myself.

Further I thought as follows—Virtually the thought 'I am Brahman' is in spirit the very starting point of an individual life. Usually with reference to every life this thought, in spirit works implicitly or explicitly. To entertain this thought therefore no study is really required. Similarly the thought 'I am at least in a subtle form as enduring as Brahman' is after all the language that even Brahman has to adjust Its activity to my needs. Specially in devotional i.e., emotional acts this thought comes to surface. Hence there is no need for *Śāstra* to teach this truth to us.

In spite of my observation of doership and enjoyership on my part, to understand that I am absolutely dependent on Brahman even with reference to the very reality of what I call *myself* and *my things* is very difficult. Without *Śāstra* one cannot understand it.

This thought introduced me to Madhva *Śāstra* with whole-hearted devotion to the study of it with a view to seeing its soundness against rival theories.

My interest in Madhva was developed under Holavanahalli Sri Seshacharya, my most revered teacher. I specialised myself in Vedānta, and in 1915 I passed the Vidvat Examination of Maharaja's Sanskrit College, Mysore in Dvaita Vedānta, the usual name for *Brahma-Mīmāṁsā*. Next I studied advanced works in Vedānta. My interest in Vedānta was so great that I learnt the texts by heart. I was prepared to satisfy any examiner. I was usually distinguished by a spirit of enquiry and a comparative and all-absorbing outlook, though at times these virtues were regarded as vices.

As the present work amply illustrates Madhva taught *Brahma-Mīmāṁsā*, an unmodified and increasingly rich enquiry

into Brahman as taught by Veda, the one principle of the whole of existence in the form of spirit and matter. As a rule my understanding of this fact was consistent with this teaching because it was shaped by it without the operation of any other element. Often I came across certain followers of Madhva holding different views about Madhva's thought. But soon I found out that their views were not based on study.

I never saw any other possibility of interpreting Madhva's works than my own. If any such possibility was introduced to me I could readily see that it was refuted by Madhva himself in some connection or other. In addition to this circumstance I saw that with regard to every point that is philosophically important Madhva's judgement is the soundest being at the same time comprising of the excellences that may distinguish the consideration of the same point in the other philosophies. The fact that I was born a Mādhva had practically nothing to do with my reflection as testified later by Prof. A. R. Wadia in his foreword to my work 'The Dvaita philosophy and Its place in the Vedānta' as "Though born a dvaitin also by conviction he is a dvaitin." In truth I never appreciated Madhva as he was presented by my contemporaries, because he was not the Madhva whom I saw in his own works.

There is no wonder that the meaning of any of the statements made by Madhva occurred to my mind without any special effort of mine and it was unknown to Mādhva scholars of the day. Even at an early date His Holiness Satyadhyana Tirtha, the Pontiff of the Uttaradi Mutt who was considered to be an authority in Mādhva thought recognised my speciality and told me in great appreciation that he would treat me as being specially his own. At the time of the oral examination connected with my *Vidvat* Examination Panditaratnam Gaudagere Venkataramanacharya of Bangalore, a highly reputed scholar in Mādhva thought, being one of my examiners remarked in the course of my examination to those that were assembled there including Śri Rangachar, Principal of the college and the co-examiners "This boy is wonderful. We are ignorant of the meaning he gives to the statements of Madhva. But we cannot oppose it. Reflecting over it I feel that it has an enduring value. Against it the validity of the meaning that we usually give becomes questionable".

I worked out the distinction between my meaning and the meaning offered by other scholars of reputation. I realised the truth of the observation made by Śri Venkataramanacharya. I tried to convince others about the soundness of my meaning and the defects of the others' meaning. Practically I failed in my attempt. For discussions used to lose impersonal character. Often I became the subject of derision of those with whom I discussed things. I revised the whole discussion in my mind and became more confirmed with regard to the soundness of my meaning. I became practically friendless in the world of thought.

I started self-criticism. I wanted to know the reason why the popular meaning did not come to my mind and why people in general have only that meaning and like it. In reply I obtained the following points—

1. I could not have some other meaning because I was clear that Madhva's exclusive greatness is that he was consistently after Brahman, given by Veda, as the principle of the whole world of experience. The others had different ideas because they started from the wrong conviction that Madhva was born to establish the absolute reality of the world as well as the unmodified difference of the world from Brahman against other philosophies. But they did not see that to hold that the world is real on its own merit is sublated by Veda which holds that Brahman is secondless and to hold that the world is absolutely different from Brahman is to separate it from Brahman, the giver of its reality according to Veda. Both these ideas, 'the reality of the world and the difference of the world' if pressed end in the denial of Brahman. For Madhva, the Vedāntin the world is real because it is the work of Brahman and Brahman for this reason is distinct from the world, but not the world separate from Brahman i.e., independent of Brahman.

2. Further I started with the definite idea that Madhva's thought is essentially *Brahma-Mīmāṁsā* as characterised by himself and as practised by Jayatīrtha, the chief exponent of Madhva and appreciated and adopted by Vyāsatīrtha and with him Rāghavendratīrtha, the chief commentators on Jayatīrtha.

The others started with the conviction that Madhva taught *Dvaita* (dualism) against *Advaita* (non-duality) taught by

Śaṅkara and therefore according to Madhva there ought to be in the world two things irreducible each to the other. They took this to be the implication of his theory that the world is real. They tried to interpret the whole of Madhva's teaching in terms of these ideas. If they found that any word used by Madhva did not support their idea then they readily attributed a secondary meaning to that word even at the cost of the master's perfection. Further Madhva holds that the world is *para-tantra* (dependent) because its reality is given by Brahman. But the others confined this position to the servant-master-relation and held in support of their dualism that the world is co-real and co-eval with Brahman.

3. I started with the realisation that Madhva's unmodified emphasis on enquiry (*jijñāsā*) gives absolutely no room for faith in any degree. Unlike the *bhakti* of Rāmānuja, the word *bhakti* Madhva uses as a rule means knowledge with deep interest (*sneha* or *ādara*), i.e., absorption in enquiry being in itself a product of enquiry and this absorption is the expression of the stability of knowledge as he himself points out.

The others started with the conviction that irrespective of knowledge faith is everything to Madhva because he says that *bhakti* is most important. Evidently they took *bhakti* to mean faith. An idea like this in very early times might have been responsible for the growth of the so called *Bhakti-Pantha* also called *Dāsa-Pantha* or the path of Haridāsas, the devotees of Hari. Madhva has clearly shown in his *Bhāgavata-Tātparya* that the *Bhāgavata-Purāṇa* interpreted in terms of the principles of thought presented by the *Brahma-Sūtras* expounds with illustration the philosophy of Brahman. But this movement originally drew its strength from *Bhāgavata* with the stress on its apparent meaning and it seems even to have directly or indirectly paved the way for the Northern *Bhakti* cults such as Nimbārka, Vallabha, or Caitanya.

The point to note in the present context is that no scholar so far bothered himself to see that this path after all consists in devotion to God in which one believes. But belief including God vanishes when enquiry takes place. Especially in India, originally the land of Veda i.e. philosophy there was much reason that even an ordinary scholar might have found out long back the individuality of enquiry that it gives no room for belief.

But quite the contrary this movement has somehow established itself among Mādhvas and replaced philosophy in such a manner as to interfere with the genuineness of the followers of Madhva. At the early stages of this movement though the distinction between *Vyāsa* i.e., Veda-Vyāsa (reason) and *Dāsa* (faith) was made, in the long run *dāsa* conquered *Vyāsa. Vyāsa* has become interpreted in terms of *dāsa* or he is dismissed. But in thought *Vyāsa* is the soul of Madhva. To subdue or to dismiss *Vyāsa* is nothing but to subdue or dismiss all that is Madhva. The soundness of Madhva's thinking as he himself illustrates consists only in his being spontaneously one with *Vyāsa*. The truth of this observation becomes clear as the student proceeds with the study of the present work.

In the course of my study I noted that Madhva holds unceasing enquiry and marks a stage of the perfection of the same enquiry as realisation and a further stage as release. This truth led my study.

The others ignored the unceasing character of enquiry and emphasised realisation (*sākṣātkāra*) as opposed to enquiry. They followed *Dāsa-Pantha* and meant by realisation actually seeing God as one sees a physical object. They thought that Madhva composed *Śāstra* to effect this type of realisation.

Madhva emphasises that the Brahman he studies is understood only by means of never-ceasing enquiry (*Śāstra*) into the meaning of Veda as it gives rise to ever fresher problems. He asks the student to keep this fact steadily in view throughout the course of the study. He notes further a study of this kind never comes to an end.

But the others with Hari-Dāsas as their model held that God is actually seen by those who believe in Him. They entertained no doubt about it and believed that Madhva himself was their ideal in this direction.

4. Madhva is completely self-sufficient in his system of thought. As his student himself sees he has successfully discussed all problems and all subjects that come under philosophy as it is commonly known and philosophy in the special sense in which Vedānta thinkers use the term *Tattva-Śāstra* or even *Brahma-Vidyā*, the possible Sanskrit or Vedic equivalent to it. As *Vedānta* thinkers recognise Veda to be an independent source of

knowledge, a system of *Vedānta* becomes profoundly different from a system of philosophy coming from non-Veda.

I started my study of Madhva with full recognition of these facts.

But the others somehow thought that the system of logic expounded by Nyāya-Vaiśeṣika is indispensable both in understanding Madhva and in maintaining the position held by Madhva. It has been usually thought by many Mādhvas that without Nyāya-Vaiśeṣika Madhva is nowhere. But Madhva in fact reduces Nyāya-Vaiśeṣika either to Buddhism or to Śaṅkara's *Māyā-Vāda* and discards it. Irrespective of this fact the upholders of the opposite view are not satisfied until they practically identify Madhva with Nyāya-Vaiśeṣika. Even in past among those that are known as Mādhva-scholars the great majority had made a study of Nyāya-Vaiśeṣika to an extent and on the strength of that knowledge interpreted Madhva and consequently, mostly unconsciously of course, disregarded the cardinal principles of Madhva's own thought. This circumstance has even given rise to many works on Madhva in Sanskrit for the last several centuries and consequently Madhva in their hands has become a dualist or pluralist even as Nyāya-Vaiśeṣika is.

5. To understand Madhva is specially difficult because of his dual method underlying a discussion. In establishing a position he follows the reason underlying his thought the soundness of which he has shown in his works on Theory of Knowledge. He never accepts a position without showing the error in the opposite views. He points out errors in opposite views following the trend of the reason the respective view has adopted. All this is made clear by Madhva himself. Without giving proper value to this distinction Madhva cannot be understood. Hence I studied Madhva in terms of these ideas. But the others did not somehow respect this circumstance. Further to respect this circumstance presupposes discriminative study of Jayatīrtha's works on Madhva who clearly indicates the distinction between the two sets of reasoning in their application.

Together with this circumstance the genuine Mādhva tradition, practised by Jayatīrtha and following him others, is to understand Madhva by his own words. But it is difficult

and misleading because every expression of Madhva is highly technical and to attribute to it what is usually regarded as the literal meaning never presents Madhva in a correct manner. This does not mean that the meaning of words that Madhva has in mind is not literal. It is literal from the standpoint of Veda in which these words occur first and the works allied to Veda. If the significance of this point of view is understood and appreciated, then it indeed becomes very hard to recognise the so called literal meaning itself to be truly literal. But obviously in the case of a beginner it is therefore very difficult even to imagine what exactly the meaning of Madhva's expression is. The only purpose of Jayatīrtha's commentary on Madhva as he himself makes it clear is to explain Madhva's meaning of his expression by the meaning of a similar expression of his and to point out the full justification for the position signified by the meaning thus made clear, by means of reason given by Madhva himself. Hence the well known Mādhva tradition is to understand Jayatīrtha in order to understand Madhva. My method of understanding Madhva was dictated by this fact.

But with the others the thing was different. Jayatīrtha seemed to have been taken by them no more than being a student of Madhva as they themselves were. The practice common during these days is that the works like Nyāya-Sudhā consisting of 1350 pages (Royal size) of purely terse and technical Sanskrit are usually taught to students almost within the course of a few months.

6. Another circumstance special to Madhva is the perfect unity of Purpose running through all his works found to be 38 in number. Of them, four are on the *Brahma-Sūtras*. He makes it clear in several works of his that the *Sūtras* are the determining factor of the validity of all works linguistic in character that ever exist in the world. This point will be made clear in the course of the present volume. Consistently with this idea, with reference to his other works the meaning, if it is to be valid, must be determined by the *Sūtras*. The word *sūtra* in this context stands for the *Sūtras* with his different commentaries on them, because without commentaries the *Sūtras* are unintelligible. The net idea is that the *Brahma-Sūtras* in this particular sense decide the meaning of the other

works of Madhva. His other works are on several subjects such as Theory of Knowledge, Theory of Being, Spiritual discipline leading to release, the evaluation of the different ideas about it, the evaluation of the teaching of *Mahābhārata* including *Bhagavadgītā*, the teaching of *Bhāgavata*, the teaching of several other *Purāṇas*, and several religious and ritualistic disciplines generally considered to be sacred as taught by works of importance. After the *Brahma-Sūtras* Madhva sees that enquiry and enquiry alone is the one spiritual discipline that can never be defied, never fruitless and never insufficient and that does full justice to the other forms of discipline if only they lead to enquiry. Hence he shows in his several works, how, left to themselves the other disciplines kill the very spirit of enquiry and how therefore this spirit i.e., enquiry must be safeguarded and developed at all cost.

My studies were governed by these facts. But in the case of others the place of enquiry in Madhva's thought was somehow unnoticed and the disciplines that are mentioned to be rejected in some sense or other in the interest of enquiry were as a rule observed with all seriousness and Madhva was interpreted in terms of them. Further each work of Madhva was taken by them as a unit by itself and conclusions were made. The inevitable contradictions in the conclusions were explained away by holding that each is applied to particular individuals of particular temperament. It was not somehow seen that this kind of explanation leading to equal justification of all cases of discipline is the greatest enemy to philosophy in general and enquiry (*Brahma-Mīmāṃsā*) in particular. If this explanation were to be sound then nothing can be conceived as applying to the whole of humanity. It is therefore sublated by the very concept of humanity. The concept humanity by way of implication keeps one in touch with some principle that applies to all human beings though this one may not be clearly conscious of it. It must be remembered that to uphold disunity in discipline is to uphold disunity in man. To conceive unity in discipline is to conceive unity in man. Even to speak of points of view or standards of judgement is to sow the seed of disunity in spiritual outlook and therefore in man's existence. The view-points or standards are relevant only in the act of illustrating wrong thinking.

Right thinking is characterised by oneness which is no other than straightforwardness called by Madhva *ṛju-bhāva* in *Śāstra*. The practice of it alone is the salvation of mankind. That which is opposed to this is the enemy of mankind. It causes degeneration. It must be avoided at all cost. But to do it exposition and study are indispensable.

The reader of this work realises even as I do that Indian philosophical reflection reached its culmination in Madhva's thought. Therefore without a study of the whole course of Indian thought Madhva cannot be understood. Any sanskritist may obtain some idea from reading Madhva. But it must be kept in mind that it is never a legitimate study. Further in his analysis of thoughts opposed to him he reduces every item of thought to Śankara's *Māyā-Vāda* or Advaita (non-duality) and then points out that the defects that vitiate *Māyā-Vāda* vitiate that item of thought. Therefore without good knowledge of Śankara Madhva can never be understood. A scholar in Advaita is best suited to make a critical study of Madhva. For, Madhva, with reference to every problem, examines Śankara to secure soundness. It is only he that has made a good study of Śankara that can appreciate Madhva properly. Judged correctly Madhva is not one of the philosophers but he is the philosopher. An appreciation of this fact presupposes that Indian thought is throughout governed by a well defined unity of purpose.

I dimly saw the correctness of these observations even at that early stage. I gave particular attention to the portion of the work I studied which relates the opponent positions with a view to examining them in the interest of arriving at the correct judgement. This circumstance kindled my desire to know the whole of Indian thought in detail. My studies in Madhva were thus consistent with these several facts.

But the practice of others was entirely different. With them the opponent position had no significance. They thought—'The mention of an opponent position is a burden to works: It is sure that Madhva rejects them: There is therefore no use in studying them: Similarly there is no use in trying to know the details of Madhva's position: It is enough, in their words, to know that much that confirms faith in God and makes one worship God in the form of some concrete object such as

a piece of stone or a metal and to observe fasting on the *ekādaśi*, the 11th day of the lunar and solar half of the month measured by the changes in the moon and such other things.' As some of the most aged put "Study of *Śāstra* is like crying in the absolute wilderness or *Śāstra* is the forest like Daṇḍakāraṇya." But all the same they were very keen in opposing 'enquiry' at least in the interest of their daily routine. Some others used to say "It is going against all that is sacred to press 'enquiry' too much. It may be Bādarāyaṇa's view. Who denies it? It is alright with the bygone days. But now there are *aparokṣa-jñānins*, people who have actually seen God (who have *aparokṣa* of God) and who can tell us all about Him. Further we are all scholars. We are respected by great people. Bādarāyaṇa reigned supreme in those days. But we reign supreme in these days. What we say is *Dharma* or *Tattva* or God. Did not Madhva respect the usage of the learned (*vidvadrūḍhi*)? Are we not vidvāns? Further, to enquire is to doubt. To enquire into God is to doubt His existence. It is heresy. *Śāstra* is for unbelievers. Madhva refuted unbelievers. He finally established his position. That is enough for us. We can safely depend on It. God is hard on non-devotees. We are devotees. He comes to us even as a mother to her child. To doubt it is to ruin one's self. Those that ask why are *haitukas*. They are *pāṣaṇḍas*. So says *Śāstra*. Take care. If you persist, curse will be on you".

These ideas are going on being upheld by Mādhvas and encouraged by non-Mādhvas. No attempt is so far made to understand Madhva properly. Books are being published in which Madhva is reduced to a theist, theologian, mystic or *dāsa* at the cost of his philosophic acumen. Madhva is treated by them as if he took different parts in the drama of life. For the fault of Madhva's discovery of *sākṣi-pratyakṣa*, a principle of thinking he is said to hold like the Cārvākas that perception is the highest source of knowledge forgetting at the same time that he is a thoroughgoing Vedāntin and for him Veda is the highest source of knowledge. Curiously enough these writers think that by recording their own ideas they are greatly honouring Madhva.

My opponents however developed party spirit to defend themselves against Truth. Still I saw that philosophy is the

birth-place of peace of mankind. There came the determination to me to do my little service to 'enquiry' throughout my life. I thought over ways and means. So far as my study is concerned to be independent of the society of which I happened to be a member seemed to be the only solution.

I may relate an incident. Śrī, late Karpur Srīnivasarao, the then Chief Engineer, Mysore himself studied *Tarka-Śāstra*. In an examination held by him in *Tarka-Śāstra* at Tirupati he much appreciated my knowledge of this *Śāstra*. He gave me the first prize with special prize also. Now and then he created some spare hours and gave me an opportunity to discuss the problems of Vedānta particularly related to *Anu-Vyākhyāna* of Madhva with *Nyāya-Sudhā* by Jayatīrtha. Being pleased with my way of discussing things he used to exclaim "Ācārya! If you had known English the whole world would have been benefited by your knowledge of *Śāstra*. You are young. If you make up your mind to take up English, you will have my full support. Further there is such a thing as philosophy in college course. If you can have an opportunity to study that subject you can do wonders, etc.

His kind suggestions worked in my mind. The possible study of philosophy in the college course attracted me. I took up English and in 1925 I passed M.A., Examination of Mysore University in Philosophy. In both B.A. and M.A., I studied Western Philosophy with Indian Philosophy under the most distinguished Professors Dr. S. Radhakrishnan, the now President of India, Professor A. R. Wadia and Professor M. Hirianna. With their expert teaching they inspired me with new enthusiasm and gave a vigorous and critical life to what I had already studied. Often I blessed myself because I made up my mind to study English. The study of Western philosophy made my previous study really philosophical. I saw within myself that I was altogether a new man. In philosophy classes the critical outlook I had in some degree was much developed. In Indian philosophy classes the little knowledge I had already acquired was much admired. I was given all possible privileges. But in my B.A., class I was shocked when Prof. Hirianna gave the class lecture that there is nothing in Madhva to learn as Madhva taught at best some religion that appeals to commonsense. He was kind enough to ask me particularly to see him in his room which I

did. He asked me if I were offended by his class lecture. I did not say anything. He said 'In course of time you do some research and see if anything can be done to Madhva.' But I had the experience of his very warm appreciation when at about the same period I heard him saying to Prof. A. R. Wadia, 'Raghavendrachar's Darśana knowledge is very profound. ... He writes beautiful Sanskrit. His style resembles that of Prācīna-Nyāya. One who is merely used to classical Sanskrit cannot think of writing it' and so on. Just before this time Prof. Radhakrishnan on the eve of his journey to Calcutta while stepping into the railway carriage took my hands and placed them in the hands of Prof. A. R. Wadia, saying 'Wadia, take care of this young man. You will do well for Indian philosophy.'

After my B.A. Examination was just over, Śrī N. S. Subbarao the Principal, Maharaja's College told me "I am told by your professors that your knowledge of Indian *Darśanas* is very deep. You have a rare combination of Sanskrit and English and Indian philosophy and European philosophy. You have a great future. You take up M.A. Mysore University does not leave you out."

In M.A., I had to study specially Kant's Critique of Pure Reason and Bradley's Appearance and Reality, together with the History of European philosophy including contemporary philosophy, the Upaniṣads, in Vedānta—Śankara, Rāmānuja and Madhva in detail and the History of Indian philosophy in general, all according to Dr. Brajendranath Seal's syllabus. All this study naturally gave a shining to what I had learnt already and the previous study in turn made my new study after all an aspect of itself. Thus the whole course of my study became an organic whole.

When I was in the first year M.A., the place formerly occupied by Dr. S. Radhakrishnan fell vacant. The University thought of appointing me in that place. Dr. Brajendranath Seal, the then Vice-Chancellor, an authority in Indian thought examined me. He expressed 'I am fully satisfied with you. You will hear the result shortly. You will be a man of thousand soon.' With the approval of the Government the place was kept vacant for me till I passed M.A.

With reference to my studies in M.A., I may make a note of a circumstance. Owing to long contact and liking to me Prof. Hirianna asked me to do the syllabus in Dvaita and interpret

Madhva in the class. I obeyed. By that time Advaita and Viśiṣṭādvaita were already over. But in view of texts I had to start Madhva just from the point with regard to which Advaita and Viśiṣṭādvaita were silent. My teacher showed the sign of being dissatisfied and said 'You start with Madhva proper. Why do you interfere with the other systems? How do you know that Madhva really understood them?' Probably he thought that I was passing my own remarks against the other systems. By that time the bell rang and the period was over.

I attended the class on the morrow. My professor began 'Last night I reflected over the kind of the discussion we had. I am sorry I made remarks against a scholar who never says things without sufficient basis. Kindly tell me if the procedure of your thought is true to the originals'. I said 'Yes' and illustrated how, at least according to Madhva, there was a necessity for him to appear because the conclusion of the previous philosophies were not sound and the Truth taught by Vedānta remained unknown and how that Truth is the only solution for all the problems human in character. The experiences such as this resulted in a better environment in the class room. The fact was that my Professor belonged to Advaita tradition. He naturally thought that the Advaita that Śankara taught was the highest that can be conceived. There was also the general presumption that one who does not belong to that tradition is one from whom philosophy is far removed: Madhva could never be a philosopher because he found fault with Śankara.

As my relations to my professor developed, at the close of the term, in appreciation of a discussion my professor was kind enough to say "coming in close contact with you Raghavendrachar, I realise that Madhva as a philosopher is at least as excellent as Śankara. . . . I am glad I made a responsible statement in the council that it takes several centuries to give birth to a man of the type of Raghavendrachar. Do not you think that I made a correct statement? . . ." Repeating prof. M. Hirianna's statement Principal N. S. Subbarao warmly congratulated me.

In all these experiences my admiration to my professor's frankness, straightforwardness and readiness for appreciation along with profound scholarship was much enhanced.

In preparing myself for M.A., I had the rare opportunity to study all the original works of the different Darśanas-*Nāstika* and *Āstika*. This circumstance encouraged me to write in Sanskrit a competition thesis for Navīnaṁ Ramanujacharya's prize given by Mysore University to the best thesis. The subject fixed for that year 1924 was "The place of Reason in Indian Philosophy". I felt that this was a heavy task. The possible intention behind it, or the expectation from the essay made the problem more complex. I prepared myself with a fresh study of the Darśana works chiefly on Epistemology and wrote the thesis. It won the prize. The thesis was highly appreciated specially for the original element it contained by both the internal and external judges. I heard from my professor Dr. Radhakrishnan from Calcutta that he appreciated the thesis very highly asking me to go to him to fix my career to come.

After M.A., I learnt that some other candidate was thought of for the place kept vacant for me. It naturally meant that my deservedness was questioned. Principal N. S. Subbarao came forward to see that justice is done. He requested Dr. Seal to test the two competitors with the understanding that if they were found to be equal then the place might be given to the other candidate and if Raghavendrachar (myself) were to be found decidedly superior, then only the place would go to him. Accordingly I was tested. Dr. Seal said at one stage of testing which continued from 2 p.m., to 6.30 p.m., "I am much pleased with you", at another stage "I must confess that I am much pleased with you and you are really a great scholar", and at another stage "Under whom did you study all this? It is really wonderful. Is there really a scholar who could teach all this? Surely you are a born scholar. In the course of your life I am sure you will be an author of highly original, technical and useful works, more than 25 in number of this size (indicating through his hands a big size of 800 to 1000 pages)." Throughout the test he asked me to interpret most difficult lines in the most advanced works belonging to each Darśana such as *Advaita-Siddhi* of Advaita, *Sarvārtha-Siddhi* of Viśiṣṭādvaita, *Nyāyāmṛta* of Dvaita, *Śloka-Vārtikā* of Pūrva-Mīmāṁsā, *Prameya-Kamala-Mārtāṇḍa* of Jaina, *Nyāya-Kandalī* of Vaiśeṣika and *Nyāya-Manjarī* of Nyāya. At the close of the meeting he expressed his

great satisfaction, compared me to the great Astosh Mukharji of Calcutta, promised great encouragement to me, chalked out the programme of my research and lastly he asked me to go to Principal Subbarao and relate to him all that took place and how he (Dr. Seal) was completely satisfied with me. Subsequently he introduced my qualification to the Council, I was told by Principal N. S. Subbarao, as "Mr. Raghavendrachar is not only good in English, not only good in Sanskrit, not only good in Western philosophy, not only good in Indian Philosophy but above all he is a man of *saṁskāra*. He is a born scholar in Indian thought" and so on.

It was in 1925 I joined service in the Philosophy Department Maharaja's College, Mysore at my age 31. I retired from service in 1951 having one year extension. I was reappointed for Indology. Under the kind direction of Dr. M. V. Gopalaswami, the principal I started and ran the Department in the Maharaja's College for nearly two years.

During these periods I taught several aspects of Indian philosophy to the students of B.A., B.A. (Hons)., and M.A., classes. Apart from contributing articles to several institutions and journals I wrote and published through Mysore University two major works "*Bhāratīya-Tattva-Śāstra-Sangraha*" and "*The Dvaita Philosophy and Its place in the Vedānta*" and wrote two volumes of *Brahma-Mīmāṁsā*—i. *Jijñāsādhikaraṇa* and ii. *Janmādhikaraṇa* of which this volume is the first. Throughout my career both as a student and as a teacher in the University I enjoyed the warm support given to me by my professor A. R. Wadia.

My service in the college became a preparation to expound *Brahma-Mīmāṁsā*. After I entered service I saw that the general feeling was that Madhva's thought was no philosophy and therefore it did not deserve a serious study. I wrote a paper on the concept of '*Bheda*' as taught by Madhva. It was published by Mysore University Magazine, 1926. I showed there that the concept does not mean dualism or pluralism and it signifies that the highest Reality that is the source of the reality of all without being modified by anything is Brahman. I wrote another paper on the '*Sensa*' so as to show that the world under consideration is never unreal as its reality is

required to point out the indispensability of Brahman as its author. This was published by both Indian philosophical congress and the Mysore University Magazine December 1927.

Dr. Brajendranath Seal advised me that in order to make my contribution to Mādhva thought more effective against the existing environment to establish myself as one who has really understood Advaita. I took up Advaita theory of knowledge and wrote three chapters—*Caitanya, Adhyāsa* and *Ajñāna.* They were published by the Mysore University Journal 1928-9. These contributions were much appreciated by scholars like Dr. S. Radhakrishnan, Dr. Glasenapp of Koeinsberg University, Germany and Dr. A. B. Keith of Edinburgh University.

In 1928 Dr. Von Helmuth Glasenapp visited Mysore. He was interested in Indian philosophy. In search of a scholar in Indian philosophy, with special reference to Madhva he found me out. We spent about a week together mostly engaged in discussing the problems of Vedānta and appreciating the soundness of Madhva's conclusions on the basis of a comparative study.

Subsequently Dr. Rudolph Otto of the fame of "The concept of the Holy" and a person of political importance, of Marberg University, Germany came to Mysore. Having already heard of me from Dr. Glasenapp, through Mr. J. C. Rollo, the Principal of the Maharaja's College he met me. After usual courtesy he asked me to give a brief note on the concept of Brahman according to the three Vedānta systems on the basis of the text of *Śruti* "*tattvamasi*", pointing out merits and demerits of each thought. At the close of my note Dr. Otto expressed great joy and satisfaction and asked me to be always with him so long as he stayed in Mysore. Next day he presented me two books in German, one Grammar and one Reader. He himself started teaching me. He stayed in Mysore for 23 days. Every day whenever there was leisure some problem or other connected with Indian philosophy was discussed and I was the recipient of his great appreciation and admiration. He noted with keen interest that the intensive application to the study of each Darśana gave me the capacity to do full justice to the position in question. One day Advaita was discussed against Dvaita. That day several

Scholars of Mysore took part in the discussion. The upholder of Advaita found himself to be weak and asked me to lead the discussion which I did. At the close of the discussion Dr. Otto singularly pointed it out and remarked before the others that it is the true individuality of ancient Indian mind. He said taking off his hat and holding it high—"I came to India 15 years ago to meet a scholar in Indian philosophy. I visited several Universities and several institutions which professed that they stood for Indian wisdom. But I found nothing worth noting except a few people of religious fervour. Now once more I have come to India. After visiting several places of importance at last I came to Mysore. I am fortunate enough to meet a person i.e., Dr. Raghavendrachar (as he referred to me) who has made me feel that I am actually in the presence of an ancient Indian sage, an imaginable being. Gentlemen, you all are eyewitnesses how to begin with Dr. Raghavendrachar started opposing Advaita but seeing that the present defender of Advaita is too weak to maintain his position, at his request as I saw, took up Advaita and defended Advaita. But I do not even for a moment think that his conviction is Advaita. That is the greatness of Indian mind which we admire most and worship in Germany. Indian mind never ignores an opposition without trying to justify it to the utmost".

I may add the following to indicate how warm Dr. Otto's appreciation to Indian thought was:

At the close of his stay in Mysore he told me in the presence of a Sweedish Bishop, a pupil and companion to Dr. Otto that he would take me to Germany to educate the best suited German students in Indian philosophy on the lines that I was myself educated. He said that he had to confess that German knowledge of Indian philosophy was very shallow though German scholars are believed in India to be the greatest authorities in Indian thought. He promised in clear language that I would be much honoured by the German and other Universities and I would be introduced to Von Hindenberg, the then German President. He continued that after staying there mostly with him for five or seven years, if I wanted to come down to India he would request the British Government with which the German Government was then on good terms and see that I was sent back to India as a governor of a country in India.

All this simply meant to me his high appreciation to my subject. By that time he had already prepared much ground in my interest. He had asked some German Officer in Madras through the German Consular-General in Calcutta to give me all help. He said that he had requested H.H. the Maharaja of Mysore to give me passage money and to reserve for me a professorial seat in the Maharaja's College, Mysore. He talked to Matthin, the then councillor for Education, the Government of Mysore. Seeing that I was a bit orthodox and old fashioned in my taste he promised that he would take personal care of me in Germany and give me the food etc., to my liking. All this was very kind of him, and much encouraging to me also. But I must not forget to tell that no such offer attracted me. My subject as well as a life of satisfaction it caused was everything for me. He noticed and read my inner thoughts and exclaimed "What! Am I disappointed in my proposal, Dr. Raghavendrachar? Surely you are an Indian Sage! I do not observe even a ray of approval on your facial expression". Dr. Otto anyhow waited for me for three years. In the third year he brought on me even the Viceregal influence. He made me a member of "Die Marburger sammlung" under "Im Namen Der Marburger Gasellschaft Der Wissenschaften," Germany.

Later Principal Rollo came to my class room and said "I congratulate you, Raghavendrachar. You are favoured by so great a man as Dr. Otto whose word is law in Europe".

I was contented with what I was in Mysore University. Mysore University published in 1930 my work entitled Bhāratīya-Tattva-Śāstra-Sangraha, History of Indian philosophy in Kannada. In my research in Indian thought I realised the whole of Indian thought in all its details finds its meaning and significance in Madhva. Madhva as he is revealed in his works is neither a theist, nor a theologian, nor a dualist, nor a pluralist as he is commonly taken to be. But he is a thoroughgoing *Brahma-Vādin* and he taught *Brahma-Mīmāṁsā*, Monism of the very highest order. I worked it out and taught it to students. I saw that the spirit of Madhva's *Brahma-Mīmāṁsā* is the only saviour of humanity suffering from faiths and imaginations. While others insisted on truths and maxims Madhva emphasised correct knowledge without giving room for faith or imagination. According to

him faith, imagination and so on are varieties of wrong knowledge, because they can never be true to objects.

I succeeded in publishing my work "The Dvaita philosophy and its place in the Vedānta" in 1941. In great appreciation of this work the Bhārat Dharma Mahāmandal, The All-India Sanskrit and Spiritual University, Benares, conferred on me the honorary degree of D.O.C. (Doctor of Oriental Culture with Ph.D. 1942.). It was really encouraging to me when Dr. R. P. Tripathi, the Vice-Chancellor, Saugar University with his friends in great appreciation of the book for specially altogether a novel approach it contained arranged for a meeting in the house of Dr. B. L. Manjunath, the then Vice-Chancellor, Mysore and discussed with me several problems and conceptions connected with Madhva's thought in 1952. Through his courtesy Hindi Prachara Samiti of India has taken up this work for translating it into Hindi and publishing it.

I may add the following:

1. In 1934 I led the Symposium in the Indian Philosophical Congress, Waltair, "The Concept of God in Advaita from the standpoint of Dvaita" in which I showed the limitations of Advaita and the indispensability of Madhva to make the valid element in the thought started by Śankara complete.

2. In 1943 I presided over Indian Philosophy in the Indian philosophical Congress, Lahore. In the Presidential Address I showed with illustration how Madhva's thought is unadulterated form of Monism being the very culminating point of Vedānta Thought.

The Dvaita philosophy was published in 1941. The Mādhva people with absolutely no academic interest questioned the validity of my conclusions. Uninformed criticisms were multiplied. Almost a schism was started. Even my most revered teacher Dharmadhikari Holavanahalli Seshachar was opposed to me. For what I learnt under him was not what he thought he taught. He somehow felt that he taught me *dvaita* but to me he actually taught *Brahma-Mīmāṁsā*. For example—If he explained how the world is real and not *mithyā* it meant to me on the strength of the text I was studying that Brahman's creative activity is not *māyā*, magic but real and

reliable. Madhva holds that the world is real only in connection with amplifying the truth taught by *Śruti: "athainamāhuh satyakarmeti satyaṁ hyevāsau kurute"*. (They say that It (Brahman) is that the action of which is real. So It does indeed the real only.) It is my rare privilege that my *guru* somehow made up his mind to discuss the matter in detail. He stayed with me for 15 years. To the credit of my subject I must say that he was completely convinced of the genuineness of my position. He even delivered public lectures in this regard in Madras, Bangalore and Mysore, explaining at the same time how he corrected himself and how this thought has been lost to the world roughly for the last 3 to 4 centuries.

With a view to convincing at least those who came to attack me in person and at the same time who really wanted to know the truth that Madhva taught I have been holding free Vedānta classes in my house every morning from 5-30 to 7-00 a.m. on ancient *Guru-kula* basis. About 20 persons in all have been attending the classes. Of them one was my colleague in the department of philosophy and several others are still in service and some others are retired. Some of the college students of mine were also attending these morning classes. After preliminary discussions I taught them Madhva's *Brahma-Sūtra-Bhāṣya* with Jayatīrtha's *Tattva-Prakāśikā* for these 22 years. Recently I commenced for them Madhva's *Anu-Vyākhyāna* with Jayatīrtha's *Nyāya-Sudhā*. As I have been all along showing with illustration, to teach these works is to study the whole of Indian philosophy in different capacities.

3. In 1948 I contributed the chapter on Madhva to the History of Philosophy Eastern and Western sponsored by the Government of India in which I showed that Vedic or Vedāntic Monism found its full expression in Madhva.

4. At about the same time I contributed a chapter on Madhva to "The Cultural Heritage (III Volume) published by Ramakrishna Mission. In this essay I have shown how Madhva's thought is not Dvaita but it is as Madhva himself defines it *Brahma-Mīmāṁsā*.

Throughout the period of my service I contributed to several Institutions papers on different aspects of Indian

Darśanas with a comparative study, pointing to the fact in the same circumstance that every genuine discussion of any problem leads finally to *Brahma-Mīmāṁsā*.

In 1946 I commenced expounding *Brahma-Mīmāṁsā* in 50 volumes.

In recognition of my continuous application to the study of Indian philosophy in general and Vedānta in particular His Highness the Maharaja of Mysore graciously appointed me The Palace Dharmadhikari in 1950 when I was still in active service. This is a place of honour and it is usually given to the best of the Sanskrit scholars existing. The manner in which this gracious gift came from H.H. the Maharaja reminded me of the great Emperors of the Purāṇic age. This is a rare privilege which has made me more devoted to my studies in various forms.

About Brahma-Mīmāṁsā

My work in *Brahma-Mīmāṁsā* went on. At the outset in the interest of bringing my work to light I thought that I had myself to manage the printing of *Brahma-Mīmāṁsā*. Some portions of the present volume were printed. I was still in service (1951). I submitted my work to prof. T. Burrow, the Boden professor of Sanskrit, Oxford University for suggestions. But he was kind enough to write an Introductory Note to the work and thus encourage me in my attempt. I submitted the printed portion to Dr. B. L. Manjunath, the then Vice-Chancellor of Mysore University, with the idea of acquainting him with the kind of work I was doing. He appreciated the work highly and felt that it deserved to come out as a University publication. The two volumes *Jijñāsādhikaraṇa* and *Janmādhikaraṇa* which were ready for print at that time were taken up by the University.

I felt however that the Vice-Chancellor's attitude towards the subject and my work created a new confidence in me.

Subsequently Dr. T. A. Purushottam, Professor of Philosophy in recommending to the University my work on *Brahma-Mīmāṁsā* to come out as a Mysore University publication has expressed "... The fittedness of the author to execute the work he has undertaken is therefore as unimpeachable as

it is rare . . . It is a work that no one can undertake to interpret except after a discipline of a lifetime scholarship, meditation and purity of soul. . . . It is a work which I doubt not is destined to reach round the world and affect beneficially the lives of generations of readers, Indian and foreign . . . " These expressions reveal some circumstances connected with the publication.

This is my fittedness with genuine appreciation from proper persons which has created an urge in me to understand more of *Brahma-Mīmāṁsā* by way of expounding it to the world of thinkers so that they are at least better placed to find out a really sound philosophy.

INTRODUCTORY NOTE

By T. BURROW

Boden Professor of Sanskrit in the University of Oxford

In the history of Indian Philosophy, the teachings of the Vedānta are not only the beginning and the source from which other systems are derived, but they have outcasted these other systems, and when the latter were either extinguished or relegated to a subsidiary role, established their unrivalled sway in the country. The exposition of this Philosophy is based on the Upaniṣads and other Vedic texts. In order to systematise and expound the doctrines contained therein, Bādarāyaṇa composed the *Brahma-Sūtras*. Later philosophical work takes the form of commentaries on these Sūtras, in which the fundamental doctrines are expounded from various points of view. Śaṅkara, Rāmānuja and Madhva, to mention only the most important of the founders of schools, differ considerably in the methods and results of their interpretation. It will easily be understood that lively controversy between the adherents of the various schools has been a continuing feature of philosophical discussions.

As far as Western interest in India is concerned,—and the same on the whole is true of Modern Indian Scholars—attention has been directed primarily to the Philosophy of Śaṅkara, and it is normal to regard Vedānta primarily in the light of Śaṅkara's interpretation. Not very much attention has been paid to detailed criticism to which his views have been subjected by other schools, and to the independent contributions to Indian thought made by these others.

In particular one finds that comparatively little attention in modern times has been directed to Madhva and his school. In order to remedy this omission, the author of the present work, who is in every way admirably equipped for the task, has undertaken a detailed exposition of the doctrines of the school of Madhva based on the Bhāṣya of Madhva and the commentaries on it. The exposition takes the form of a detailed commentary in English on the relevant texts, which follows

faithfully the traditional lines of interpretation, and at the same time expounds the ideas in such a way as to be readily intelligible to the modern reader with some philosophical background. In order that the meaning may be quite clear the passages of the original texts are quoted in transcription and explained in detail, so that the reader has continually before him the original material on which the exposition is based. Those who wish to understand the philosophical ideas of Madhva and his school, will find a sure and reliable guide in these pages.

They will also find the work to be of great service for the light it throws on the development of Indian philosophy in general. The problems that arise here are also the subject-matter of other branches of Indian Philosophy. Raghavendrachar, after a lifetime's teaching of Indian Philosophy in its various aspects, is able to expound the questions in hand against the general background. It is on the basis of all that has been discussed before that the author of the Bhāṣya proceeds to his philosophical exposition. The criticism of the work of previous philosophers, and a re-examination of the crucial points which remained questionable in their exposition, formed the basis of later exposition. It is against this background that it must be studied, so that the significance of Madhva's innovations may be appreciated.

In presenting this exposition the author insists on the philosophical as opposed to the religious interpretation of the Bhāṣya and associated works. There has been a tendency to reverse the roles and consequently to overlook the philosophical basis of Madhva's system. This has led to a neglect of these works in the general study of Indian Philosophy, a neglect which the publication of this work should go a long way to remedy.

The proper understanding of Indian Philosophy is difficult for those who have not been brought up in the atmosphere of the traditional teaching which has been handed down in unbroken continuity from teacher to pupil. It should be studied with the help of those who have received this training, and are steeped in the ancient traditions of thought. Only thus is it possible to be aware of the exact significance of the arguments, and the contexts in which they are propounded.

Raghavendrachar has all the advantages which a profound study on traditional lines can give, and at the same time a familiarity with modern ways of thinking and expression which enables him to provide a bridge between the two. It would not be easy to find a scholar equally well equipped to expound the Philosophy of *Brahma-Mīmāṁsā*.

T. Burrow

FOREWORD

To the wealth of original thought that many of the Indian Vernaculars have naturally developed, they have, as is well-known, added valuable translations, and summaries of the best works of Poetry and Religion in Sanskrit. But treatises on Philosophy proper are rarely to be found in these living languages. What is generally called Philosophy in them is mostly Theology or Mysticism. A rational presentation of the Darsanas, as the systems of philosophical thought are called, is conspicuous by its absence in the literature of the Vernaculars, though they have been making great strides of progress in recent years. It is high time that a knowledge of the systems for which India has made so great a name was spread among those of her people who are ignorant of Sanskrit.

Translations or epitomies of ancient discussions, however interesting in themselves, would only make the readers live in the India of centuries ago What would be of real value to the present generation is not merely a knowledge of the past but its bearing on the thought of our own times, especially that outside India. The old Pandits, though possessed of great learning, being ignorant of European languages could not think of producing works of this kind; nor could such modern graduates of the universities as have not made a deep study of Sanskrit, undertake the task.

Now, so far as my knowledge goes, the first attempt of this kind has been made by Mr. H. N.

Raghavendracharya of the University of Mysore. He is a Sanskrit Vidwan of great parts as well as a distinguished Master of Arts of a modern University. In his "Outlines of Indian Philosophy" in Kannada, entitled "Bharatiya Tattvasastra Sangraha," he has succeeded in giving to his readers an excellent bird's eye view of all the Darsanas with the bearings on them of the Western thought, ancient and modern.

His exposition is throughout very clear and his style very simple and singularly unostentatious, so as to be understood even by lay-readers. His criticisms, though only few and far between, are unbiassed and suggestive. That he has faithfully represented the different schools is evident from what forms a special feature of this work. The portions relating to the several systems of Vedanta have been approved by the best authorities, such as the Swamins of the respective Matts in Southern India and the professors of the respective subjects in the Maharaja's Sanskrit College, Mysore.

He has brought to bear upon his work not only his knowledge of Western Philosophy but also his experience as lecturer in the University. The method of presentation adopted by him is well-suited both to students in colleges of oriental or occidental learning and to seekers after such knowledge in general. The reader is introduced not only to the great thinkers of India of the past but also to the well-known philosophers of the West from Plato to Bergson in an appropriate manner. The opening and the concluding chapters indicate the author's comprehensive outlook.

It is a matter for sincere congratulation that a work of this kind and of such distinctive merits should have been first written in Kannada. The University of Mysore deserves the thanks of the Kannada speaking people, even outside the State of Mysore, for having encouraged its publication. The work is worthy of being translated into other Indian Vernaculars. If it could be rendered into Sanskrit, the old pandits would be enabled to get an insight into Western points of view, and if done into English, it would be found by students in the Universities of India to be a really useful introduction not only to the essential features but also to the technique of Indian thought.

I heartily commend this excellent manual.

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President of the Board of Sanskrit Studies
and Vidwat Examinations in Mysore,
(Rtd.) Registrar of the Mysore University.

Mysore,
25—4—1930

ಮುನ್ನುಡಿ

ಭರತಖಂಡದಲ್ಲಿ ಉಪಯೋಗದಲ್ಲಿರುವ ಭಾಷೆಗಳಲ್ಲಿ ಸ್ವಾಭಾವಿಕವಾಗಿಯೇ ಉತ್ತಮವಾದ ವಿಷಯಗಳನ್ನು ಪ್ರತಿಪಾದಿಸುವ ಗ್ರಂಥಗಳಿರುವುವು. ಇವಕ್ಕೆ ಹಲವು ಪಂಡಿತರು ಸಂಸ್ಕೃತ ಭಾಷೆಯಲ್ಲಿನ ಪದ್ಯರೂಪವಾದ ಮತ್ತು ಮತಾಚಾರಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಉತ್ತಮ ಗ್ರಂಥಗಳನ್ನು ಭಾಷಾಂತರ ಮಾಡುವುದು, ಅವನ್ನನು ಸರಿಸಿ ಗ್ರಂಥಗಳನ್ನು ಬರೆವುದು ಮತ್ತು ಅವುಗಳ ವಿಷಯಗಳನ್ನು ಸಂಗ್ರಹಿಸುವುದು ಇವುಗಳ ಮೂಲಕ ಅಮೋಘವಾದ ಪ್ರಮೇಯಗಳನ್ನು ಸೇರಿಸಿರುವ ವಿಷಯವು ಎಲ್ಲರಿಗೂ ತಿಳಿದ ಅಂಶ. ಆದರೆ ಈ ಉಪಯೋಗದಲ್ಲಿರುವ ಭಾಷೆಗಳಲ್ಲಿ ತತ್ತ್ವ ಶಾಸ್ತ್ರಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಗ್ರಂಥಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಗೋಚರಿಸುವುದಿಲ್ಲ. ಸಾಮಾನ್ಯವಾಗಿ ತತ್ತ್ವಶಾಸ್ತ್ರವೆಂದು ವ್ಯವಹೃತವಾದ ಗ್ರಂಥವು ಅನೇಕ ಸಂದರ್ಭದಲ್ಲಿ ಮತಾಚಾರ ಅಥವಾ ಜ್ಞಾನಿಗಳ ಯೋಗಮಹಿಮೆಯನ್ನು ಮಾತ್ರ ಬೋಧಿಸುವುದು. ಈ ಭಾಷೆಗಳಾದರೋ ಈಚೆಗೆ ಕೆಲವು ಕಾಲದ ಹಿಂದಿನಿಂದ ಅತ್ಯಂತ ವೃದ್ಧಿಯನ್ನು ಹೊಂದುತ್ತಿರುವುವು. ಆದರೂ ದರ್ಶನವಿಚಾರಗಳು ಆ ಭಾಷೆಗಳಲ್ಲಿಲ್ಲದಿರುವುದು ಒಂದು ದೊಡ್ಡ ನ್ಯೂನತೆಯಾಗಿರುವುದೆಂಬ ಅಂಶವು ಅತಿ ಸ್ಪಷ್ಟವಾಗಿರುವುದು. ಭರತಖಂಡವು ದರ್ಶನಶಾಸ್ತ್ರಗಳ ನಿಮಿತ್ತದಿಂದಲೇ ಬಹು ಪ್ರಖ್ಯಾತಿಯನ್ನು ಪಡೆದಿರುವುದು. ಈ ಕಾರಣದಿಂದ ಸಂಸ್ಕೃತ ಭಾಷೆಯನ್ನು ತಿಳಿಯದ ಭಾರತೀಯರಿಗೆ ದರ್ಶನಶಾಸ್ತ್ರಗಳನ್ನು ತಿಳಿಸುವುದು ಅತ್ಯವಶ್ಯಕವಾಗಿರುವುದೆಂದು ತೋರುತ್ತದೆ.

ಪ್ರಾಚೀನ ಭಾರತೀಯರ ತತ್ತ್ವವಿಚಾರಗಳ ಭಾಷಾಂತರ ಅಥವಾ ಸಂಗ್ರಹವು ಸ್ವಾಭಾವಿಕವಾಗಿಯೇ ಬಹು ವ್ಯುತ್ಪಾದಕವಾಗಿರಬಹುದು. ಆದರೆ ಅದೇ ತಿಳಿವಳಿಕೆಯು ಅಷ್ಟರಲ್ಲಿಯೇ ಪರ್ಯವಸಾನವನ್ನು ಹೊಂದುವುದಾದರೆ ಅದನ್ನೋದುವ ಗ್ರಾಹಕರು ಈ ಕಾಲಕ್ಕೆ ಸಂಬಂಧಪಡದವರಾಗುವರು. ಆಧುನಿಕ ಭಾರತೀಯರಿಗೆ ಪುರಾತನ ವಿಷಯವನ್ನು ಮಾತ್ರ ತಿಳಿಸುವುದಕ್ಕಿಂತ ಆ ವಿಷಯವು ಈಗಿನ ಕಾಲದ ಮತ್ತು ಇತರ ದೇಶಗಳ ನಾಗರಿಕತೆಗೆ ಹೇಗೆ ಉಪಯೋಗಿಸುವುವೆಂಬುದನ್ನು ತಿಳಿಸುವುದು ಅತಿ ಮುಖ್ಯ. ಕೇವಲ ವೈದಿಕರಾದ ಪಂಡಿತರು ಬಹು ವಿಷಯಗಳನ್ನು ತಿಳಿದವರಾದರೂ ಯೂರೋಪ್ ದೇಶದ ಭಾಷೆಗಳನ್ನು ತಿಳಿದವರಲ್ಲವಾದ ಕಾರಣ ಅಂತಹ ಕಾರ್ಯಕ್ಕನುಕೂಲಿಸುವ ಗ್ರಂಥಗಳನ್ನು ಬರೆಯುವ ಸಂಕಲ್ಪವನ್ನು ಮಾಡಲು ಸಾಧ್ಯವಲ್ಲ ಮತ್ತು ಆಧುನಿಕ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ತೇರ್ಗಡೆಯನ್ನು ಹೊಂದಿದ ವಿದ್ವಾಂಸರೂ ಅವರ ಸಂಸ್ಕೃತ ಜ್ಞಾನವು ಪೂರ್ಣವಲ್ಲದಿದ್ದಲ್ಲಿ ಅಂತಹ ಗ್ರಂಥಗಳನ್ನು ಬರೆವುದು ಸಾಧ್ಯವಲ್ಲ.

ಪ್ರಕೃತ ನನಗೆ ತಿಳಿದಮಟ್ಟಿಗೆ ಅಂತಹ ಗ್ರಂಥವನ್ನು ಬರೆಯುವ ಮೊದಲನೆಯ ಪ್ರಯತ್ನವನ್ನು ಮೈಸೂರು ಯೂನಿವರ್ಸಿಟಿಯ ಮಃ|| ರಾ|| ಎಚ್. ಸ್. ರಾಘವೇಂದ್ರಾಚಾರ್ಯರು ಮಾಡಿರುತ್ತಾರೆ. ಇವರು ಬಹು ಸಮರ್ಥರಾದ ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರು ಮತ್ತು ಅನಾಧಾರಣ್ಯವನ್ನು ಹೊಂದಿದವರಾದ ಆಧುನಿಕ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಮಾಸ್ಟರ್ ಆಫ್ ಆರ್ಟ್ಸ್ (ಎಂ.ಎ.). ಇವರು "ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರಸಂಗ್ರಹ" ಎಂಬ ಗ್ರಂಥವನ್ನು ಕನ್ನಡದಲ್ಲಿ ಬರೆದು ಆದರಲ್ಲಿ ಭಾರತೀಯರ ಎಲ್ಲ ದರ್ಶನ ವಿಚಾರಗಳನ್ನೂ ಅವುಗಳಿಗೂ ಪುರಾತನ ಮತ್ತು ಆಧುನಿಕ ಪಾಶ್ಚಾತ್ಯರ ತತ್ತ್ವವಿಚಾರಕ್ಕೂ ಇರುವ ಸಂಬಂಧವನ್ನು ಬಹು ಚೆನ್ನಾಗಿ ನಿರೂಪಿಸಿರುವ ಮೂಲಕ ಎಲ್ಲ ತತ್ತ್ವವಿಚಾರ ಶಾಸ್ತ್ರಗಳ ಮುಖ್ಯ ಅಂಶಗಳನ್ನು ನಿಪುಣತರವಾಗಿ ಸಂಗ್ರಹಿಸಿರುವರು.

ಇವರ ನಿರೂಪಣವು ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಅತಿ ಸ್ಪಷ್ಟ. ಇವರ ಶೈಲಿಯು ಅತಿ ಸುಲಭ ಮತ್ತು ಅತಿ ವಾರಿಭಾಷಿಕ ರೀತಿಯಲ್ಲಿಲ್ಲದೆ ಎಲ್ಲ ವಿಧವಾದ ಗ್ರಾಹಕರಿಗೂ ಸುಲಭಸಾಧ್ಯವಾಗಿ ಬೋಧವಾಗುವುದು. ಇವರ ಖಂಡನಮಂಡನೆಗಳು ಅತಿ ವಿರಳ ಮತ್ತು ಸಂದರ್ಭಕ್ಕನುಗುಣವಾಗಿ ಪ್ರಸಕ್ತವಾಗುವುವು. ಅವು ಅಸೂಯೆ ಮತ್ತು ಅಭಿಮಾನಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟುವಲ್ಲ ಮತ್ತು ಗಹನ ಪ್ರಮೇಯಗಳಿಗೆ ಸೂಚಕ. ಇವರು ಅನೇಕ ದರ್ಶನಗಳನ್ನು ಆಯಾ ದರ್ಶನದ ಪ್ರಕ್ರಿಯೆಗನುಸಾರವಾಗಿ ನಿರೂಪಿಸಿರುತ್ತಾರೆ. ಈ ಅಂಶವು ಇವರ ಗ್ರಂಥದ ಅನಾಧಾರಣ ರೀತಿಯಿಂದಲೇ ವ್ಯಕ್ತವಡುವುದು. ಈ ಗ್ರಂಥದಲ್ಲಿ ವೇದಾಂತಶಾಸ್ತ್ರಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟ ಭಾಗಗಳು ದಕ್ಷಿಣದೇಶದ ಮಠಾಧಿಪತಿಗಳಿಂದಲೂ ಮೈಸೂರಿನಲ್ಲಿರುವ ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯಲ್ಲಿ ಆಯಾ ಶಾಸ್ತ್ರಗಳಿಗೆ ಮುಖ್ಯ ಅಧ್ಯಾಪಕರಾದ ಪಂಡಿತರಿಂದಲೂ ಅಂಗೀಕೃತವಾಗಿರುವುವು.

ಈ ಗ್ರಂಥಕರ್ತರು ಅವರಿಗಿರುವ ಪ್ರತೀಚ್ಯ ತತ್ತ್ವಶಾಸ್ತ್ರಗಳ ಜ್ಞಾನವನ್ನೂ ಮತ್ತು ಯೂನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಅವರು ಅಧ್ಯಾಪಕರಾಗಿರುವುದರ ಅನುಭವವನ್ನೂ ಈ ಗ್ರಂಥವನ್ನು ರಚಿಸಿರುವುದರಲ್ಲಿ ಚೆನ್ನಾಗಿ ಉಪಯೋಗಿಸಿಕೊಂಡಿರುವರು. ಇವರ ವಿಷಯ ಸಂಗ್ರಹದ ಕ್ರಮವು ಪ್ರಾಚ್ಯ ಪ್ರತೀಚ್ಯ ತತ್ತ್ವಶಾಸ್ತ್ರಗಳನ್ನು ವ್ಯಾಸಂಗ ಮಾಡುವ ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೂ ತತ್ತ್ವಶಾಸ್ತ್ರಗಳ ಪ್ರಮೇಯಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಕುತೂಹಲವುಳ್ಳ ಇತರರಿಗೂ ಬಹು ಅನುಕೂಲವಾಗಿರುವುದು. ಈ ಗ್ರಂಥವನ್ನೋದುವವರಿಗೆ ಭರತಖಂಡದ ಮಹಾತ್ಮರಾದ ಪುರಾತನಾಚಾರ್ಯರ ಉಪದೇಶಗಳು ತಿಳಿಯುವುದು ಮಾತ್ರವೇ ಅಲ್ಲ; ಇದನ್ನು ವ್ಯಾಸಂಗ ಮಾಡುವುದರಿಂದ ಪ್ರತೀಚ್ಯ ವಿಚಾರಕರ್ತೃಗಳಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾದ ಪ್ಲೇಟೋ ಮೊದಲು ಬರ್ಗ್‌ಸನ್ ಕೊನೆಯವರಾದ ಪಂಡಿತರ ಉಪದೇಶವೂ ಯುಕ್ತವಾದ

ರೀತಿಯಲ್ಲಿ ವಿದಿತವಾಗುವುದು. ಈ ಗ್ರಂಥದ ಮೊದಲು ಮತ್ತು ಕೊನೆಯ ಅಧ್ಯಾಯಗಳು ಈ ಗ್ರಂಥಕರ್ತೃಗಳಿಗಿರುವ ಬಹುದರ್ಶಿತ್ವವನ್ನು ಸೂಚಿಸುವುವು.

ಅಸಾಧಾರಣ ಗುಣಗಳುಳ್ಳ ಈ ಜಾತೀಯವಾದ ಗ್ರಂಥವು ಮೊದಲನೆಯ ಸಲ ರಚಿತವಾಗುವಾಗಲೇ ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿ ರಚಿತವಾಯಿತೆಂಬುದು ಮನಃಪೂರ್ವಕವಾದ ಧನ್ಯವಾದಕ್ಕೆ ಅರ್ಹವಾಗಿರುವುದು. ಮೈಸೂರು ಯೂನಿವರ್ಸಿಟಿಯು ಈ ಗ್ರಂಥವನ್ನು ಪ್ರಸಿದ್ಧಪಡಿಸಲು ಸಹಾಯಮಾಡಿರುವುದಕ್ಕಾಗಿ ಮೈಸೂರಿನವರೇ ಅಲ್ಲ ಮೈಸೂರು ಹೊರಗಿನ ಕನ್ನಡಿಗರೂ ಸಮರ್ಪಿಸುವ ವಂದನೆಗಳಿಗೆ ವಿಷಯವಾಗಿರುವುದು. ಈ ಗ್ರಂಥವು ಭರತಖಂಡದಲ್ಲಿ ಉಪಯೋಗದಲ್ಲಿರುವ ಅನೇಕ ಭಾಷೆಗಳಿಗೆ ಭಾಷಾಂತರವನ್ನು ಹೊಂದಲು ಅರ್ಹವಾಗಿರುವುದು. ಈ ಗ್ರಂಥವನ್ನು ಸಂಸ್ಕೃತ ಭಾಷೆಗೆ ತರ್ಜಮೆ ಮಾಡಿದರೆ ವೈದಿಕರಾದ ಪಂಡಿತರು ಪ್ರತೀಚ್ಯ ದೇಶದ ಪಂಡಿತರ ದೃಷ್ಟಿವಿಶೇಷವನ್ನು ಗ್ರಹಿಸಲು ಅನುಕೂಲಿಸುವುದು. ಅದನ್ನು ಆಂಗ್ಲೇಯ ಭಾಷೆಗೆ ತರ್ಜಮೆ ಮಾಡಿದರೆ ಭರತಖಂಡದ ಯೂನಿವರ್ಸಿಟಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ದರ್ಶನಗಳ ಮುಖ್ಯಾಂಶಗಳನ್ನೂ ಅವುಗಳ ಪ್ರಕ್ರಿಯೆ ಅಥವಾ ಪರಿಭಾಷೆಯನ್ನೂ ಗ್ರಹಿಸಲು ಸತ್ಯವಾಗಿಯೂ ಪೂರ್ಣವಾಗಿ ಸಹಾಯಕವಾಗುವುದು.

ಈ ಅತ್ಯುತ್ತಮ ಗ್ರಂಥವನ್ನು ನಾನು ಮನಃಪೂರ್ವಕವಾಗಿ ಶ್ಲಾಘಿಸುತ್ತೇನೆ.

ವಿ. ಸುಬ್ರಹ್ಮಣ್ಯ ಅಯ್ಯರ್,
ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸಂಸ್ಕೃತ ವಿದ್ಯಾಭ್ಯಾಸ
ಮತ್ತು ವಿದ್ವತ್ಪರೀಕ್ಷೆಗಳ ಪ್ರೆಸಿಡೆಂಟರು,
(Rtd.) ಮೈಸೂರು ಯೂನಿವರ್ಸಿಟಿ ರಜಿಸ್ಟ್ರಾರ್.

ಮೈಸೂರು.
೨೫–೪–೧೯೩೮.

FOREWORD

Ever since western scholars began to study Indian Philosophy there has been a persistent tendency to identify it with Advaita Vedānta, with the result that other Vedānta schools have been left neglected. In recent years attempts have been made to study Rāmānujācārya's philosophy in its proper perspective, and so far as the West is concerned the labours of so eminent a scholar as the late Dr. Rudolph Otto have gone far to do justice to his thought. Madhvācārya as the founder of Dvaita Vedānta has not had full justice done to him. There has been a tendency even on the part of eminent Indian scholars to dismiss his thought as theology or as mere religion. A work that would do justice to Madhvācārya as a philosopher has been badly needed, and I am very happy that this need has now been met by Vidwan H. N. Raghavendrachar, M.A., my colleague in the Philosophy Department of the University of Mysore. He is eminently fitted for the task he has undertaken and accomplished with efficiency. Trained in the old time-honoured Punditic traditions of Sanskrit learning, he has also had a good training in the critical methods of Western Philosophy. Though born a Dvaitin, he is also by conviction a Dvaitin. He has attempted to bring out the weaknesses in Advaita and Viśiṣṭādvaita and to show how these defects have been overcome in the philosophy of Madhvācārya. He has argued with cogency how in essence Madhvācārya is a monist, though the exigencies of nomenclature led him to call his philosophy Dvaitism to distinguish it from the monism of Śaṅkara and Rāmānuja alike. It is not possible to hope that Vidwan Raghavendrachar's exposition will carry conviction to confirmed Advaitins and Viśiṣṭādvaitins, but I feel sure that it will go a long way to prove that Dvaita Vedānta has sound philosophical merits. Even this may be looked upon as no mean achievement, and because of it Vidwan Raghavendrachar deserves to be congratulated as well as thanked.

A. R. Wadia.

The University,
Mysore.
1 *August*, 1940.

1 9 1973

ಶ್ರೀಮದ್ಹೊಳವನಹಳ್ಳೀ ರಾಘವೇಂದ್ರಾಚಾರ್ಯೈಃ ಅದ್ವೈತಾದಿ ಸರ್ವ ದರ್ಶನಾನಾಂ ತಾತ್ಪರ್ಯಂ ಸಂಗೃಹ್ಯ ತತ್ತನ್ಮತಪ್ರಕ್ರಿಯಾನುಸಾರೇಣ ಸಮ್ಯಕ್ ವ್ಯಲೇಖಿ. ಹೂಣಭಾಷಾದಿರೂಪಕಾರ್ಯಾಂತರೆ ವ್ಯಾಪೃತಾನಾಮಪ್ಯೇಷಾಂ ಪ್ರಾಚೀನಶಾಸ್ತ್ರವಿಷಯೆ ಈದೃಶಂ ಪರಿಶ್ರಮಂ ಪರ್ಯಾಲೋಚ್ಯ ಬಲವತ್ ಹೃಷ್ಯಾಮಿ.

ವಿರೂಪಾಕ್ಷ ಶಾಸ್ತ್ರೀ,
ಮಹಾಮಹೋಪಾಧ್ಯಾಯಃ.

ಶ್ರೀಮದ್ಹೊಳವನಹಳ್ಳಿ ರಾಘವೇಂದ್ರಾಚಾರ್ಯರಿಂದ ಅದ್ವೈತ ಮೊದಲಾದ ಸಮಸ್ತ ದರ್ಶನಗಳ ಸಂಗ್ರಹವು ಆಯಾ ದರ್ಶನದ ಮರ್ಯಾದೆಯನ್ನನುಸರಿಸಿ ಉತ್ತಮವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿರುವುದು. ಆಂಗ್ಲೇಯಭಾಷೆಯೇ ಮೊದಲಾದ ಕಾರ್ಯಾಂತರಗಳಲ್ಲಿ ಪ್ರಸಕ್ತರಾದ ಇವರಿಗಿರುವ ಪ್ರಾಚೀನ ಶಾಸ್ತ್ರಗಳ ವಿಷಯದಲ್ಲಿ ಈ ವಿಧವಾದ ಪಾಂಡಿತ್ಯವನ್ನು ಪರಿಶೀಲನೆ ಮಾಡಿ ಅತ್ಯಂತವಾಗಿ ಸಂತೋಷಪಡುತ್ತೇನೆ.

ವಿರೂಪಾಕ್ಷ ಶಾಸ್ತ್ರೀ,
ಮಹಾಮಹೋಪಾಧ್ಯಾಯ.

ಶ್ರೀ ಶ್ರೀ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಶ್ರೀಮಠದಿಂದ.

ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಕಾಲೇಜ್ ಲೆಕ್ಚರರ್ ವಿದ್ವಾನ್ ಹೆಚ್. ಎನ್. ರಾಘವೇಂದ್ರಾಚಾರ್, ಎಂ.ಎ. ಯವರಿಗೆ.

ತಾವು ರಚಿಸಿರುವ ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರಸಂಗ್ರಹವೆಂಬ ಗ್ರಂಥವನ್ನು ಶ್ರೀ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರ ಸನ್ನಿಧಾನದಲ್ಲಿ ಶ್ರುತಪಡಿಸಿದ್ದಕ್ಕೆ ಶ್ರೀ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಈ ಗ್ರಂಥದ ವಿಶಿಷ್ಟಾದ್ವೈತ ಮುಂತಾದ ಭಾಗಗಳನ್ನು ಚಿತ್ತೈಸಿ, ಈ ಗ್ರಂಥವು ಅನೇಕ ಸಿದ್ಧಾಂತವಿಷಯಗಳನ್ನು ಚೆನ್ನಾಗಿ ಒಳಗೊಂಡಿರುವುದಲ್ಲದೆ, ಜನಗಳಿಗೆ ಉಪಾದೇಯವೂ ಆಗಿರುವುದು ಎಂದು ಅಪ್ಪಣೆ ಕೊಡಿಸಿರುತ್ತಾರೆ.

ಮೈಸೂರು,
ತಾ॥ ೯-೨-೧೯೩೦.

ತಿರುವಳ್ಳೂರ್ ಶ್ರೀನಿವಾಸರಾಘವಾಚಾರ್,
Honorary Secretary.

Palace Vidwan Nyayatheertha A. Shantharaja Sastry,
Editor " Viswabandhu ".

ಶ್ರೀಯುತ ಎಚ್. ಎನ್. ರಾಘವೇಂದ್ರಾಚಾರ್ಯರವರ ಸ|| ಕ್ಕೆ. ವಿಜ್ಞಾಪನೆಗಳು.

ತಾವು ಬರೆದಿರುವ "ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರಸಂಗ್ರಹ" ವೆಂಬ ಗ್ರಂಥದಲ್ಲಿ ಒಂದು ಭಾಗವಾಗಿ ಸಂಯೋಜಿಸಿರುವ "ಜೈನಮತ" ವೆಂಬ ಭಾಗವನ್ನು ನನ್ನ ಪರಿಶೀಲನೆಗಾಗಿ ಕಳುಹಿಸಿಕೊಟ್ಟಿರುವುದಕ್ಕಾಗಿ ನಾನು ತಮಗೆ ಚಿರಕೃತಜ್ಞನಾಗಿರುತ್ತೇನೆ.

ತಾವು ಜೈನಮತ ವಿಷಯಗಳನ್ನು ಬಲು ಚೆನ್ನಾಗಿ ಮನನಮಾಡಿ, ನ್ಯೂನಾಧಿಕ್ಯವಿಲ್ಲದಂತೆ ತಮ್ಮ ಗ್ರಂಥದಲ್ಲಿ ಸಂಗ್ರಹಿಸಿರುವುದೂ ಕರ್ಣಾಟಕ ಭಾಷಾ ಶೈಲಿಯೂ ವಿಷಯಪ್ರತಿಪಾದನಾಪ್ರೌಢಿಮೆಯೂ ತಮ್ಮ ಅಗಾಧಪಾಂಡಿತ್ಯವನ್ನು ಸೂಚಿಸಿ ಮನೋಮಾನಸದಲ್ಲಿ ಆನಂದಲಹರಿಗಳುಂಟಾಗುವಂತೆ ಮಾಡಿರುವುವು. ಈ ನನ್ನ ಆನಂದವನ್ನು ತಮಗೆ ತಿಳಿಸುವುದು ನನ್ನ ಕರ್ತವ್ಯವೆಂದು ತಿಳಿದು ಅದನ್ನು ಗೈದಿರುವೆನು.

ಇತಿ ತಮ್ಮ,
ಶಾಂತರಾಜಶಾಸ್ತ್ರಿ

ಕೆಲವು ಅಭಿಪ್ರಾಯಗಳು.

ಚಿರಾಯುರಾದಿಗುಣಶಾಲಿ ವಿದ್ವಾಂ ರಾಘವೇಂದ್ರಾಚಾರ್ಯ, ಎಂ.ಎ., ಇವರು ಬಾಲ್ಯಾದಾರಭ್ಯ ಸಾಹಿತ್ಯನ್ಯಾಯಾದ್ಯಂಗಶಾಸ್ತ್ರಾಭ್ಯಾಸಮಾಡಿ, ವೇದಾಂತ ಶಾಸ್ತ್ರವನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ನನ್ನಲ್ಲಿ ಅಧ್ಯಯನಮಾಡಿ, ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯ ಎದ್ವತ್ಪರೀಕ್ಷೆಯಲ್ಲಿ ಉತ್ತೀರ್ಣರಾದರು.

ಬಾಲ್ಯದಲ್ಲಿ ಕಿಂಚಿತ್ ಅಭ್ಯಸ್ತವಾಗಿದ್ದ ಆಂಗ್ಲೇಯಭಾಷಾ ಪರಿಚಯವನ್ನು ಅಭಿವೃದ್ಧಿಮಾಡಿಕೊಳ್ಳಬೇಕೆಂದು ಆಪೇಕ್ಷಿಸಿ ಹೈಸ್ಕೂಲ್ ಕಾಲೇಜ್ ಕ್ಲಾಸುಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಯಾಗಿ ಸೇರಿ, ಎಂ.ಎ., ಪ್ಯಾಸುಮಾಡಿದರು. ಹೀಗೆ ಸ್ವಲ್ಪ ಕಾಲದಲ್ಲಿ ಉಭಯ ಪ್ರಬಲವಿದ್ಯೆಗಳಲ್ಲಿ ಪೂರ್ಣಪಂಡಿತರಾಗುವ ಪ್ರತಿಭಾಶಾಲಿಗಳು ದುರ್ಲಭರು.

ಉಭಯಭಾಷಾಮಯಗ್ರಂಥಗಳ ವಿಷಯವು ಏಕರೂಪವಾಗಿರುವುದರಿಂದ ಪರಸ್ಪರ ಸಹಾಯಕವಾಗಿ ಅಖಿಲ ಭಾರತೀಯ ಮತಗಳ ತತ್ತ್ವಜ್ಞಾನವು ಕೂಲಂಕಷವಾಗಿ ಇವರಿಗೆ ಲಭಿಸಿತು.

ಸ್ವಾಭಾವಿಕವಾದ ಬುದ್ಧಿಶಕ್ತಿ ಮತ್ತು ಗ್ರಂಥಲೇಖನಚಾತುರ್ಯವನ್ನು ಲೋಕೋಪಕಾರಾರ್ಥವಾಗಿ ವಿನಿಯೋಗಿಸಬೇಕೆಂದು ಯೋಚಿಸಿ ಇವರು ಬರೆದಿರುವ ಅನೇಕ ಗ್ರಂಥಗಳಲ್ಲಿ ಒಂದಾದ ಮುದ್ರಿತವಾದ ಕರ್ಣಾಟಕಭಾಷೆಯಿಂದ ಲಿಖಿತವಾದ ಈ ಗ್ರಂಥವನ್ನು ಆಮೂಲಾಗ್ರವಾಗಿ ನೋಡಿ ಬಹಳ ಸಂತುಷ್ಟನಾದೆ.

ದ್ವೈತಾದ್ಯನೇಕ ವಿಲಕ್ಷಣ ಮತಗಳ ಗಹನವಾದ ತತ್ತ್ವಸಾರವನ್ನು ಆಯಾ ಮತಾಚಾರ್ಯರುಗಳ ಅಭಿಪ್ರಾಯಾನುಸಾರವಾಗಿ ಜನರಿಗೆ ಸುಲಲಿತವಾಗಿ ತಿಳಿಯುವಂತೆ ರಚಿತವಾದ ಈ ಗ್ರಂಥವು ಅಪೂರ್ವವಾಗಿರುವುದಲ್ಲದೆ ಸರ್ವ ಜನರುಗಳಿಗೂ ಬಹಳ ಉಪಯೋಗಕರವಾದುದು.

ವಿದ್ಯಾಭಿಮಾನಿಗಳಾದ ಮಹನೀಯರು ಈ ಗ್ರಂಥವನ್ನು ಆದರದಿಂದ ಸ್ವೀಕರಿಸಿ ಆದರ ಫಲವನ್ನು ಹೊಂದೋಣದರ ಮೂಲಕ ಈ ಗ್ರಂಥಕಾರರಿಗೆ ಪ್ರೋತ್ಸಾಹಕರಾಗುತ್ತಾರೆಂದು ಕೋರುತ್ತೇನೆ.

ತಾ|| ೨೫-೩-೧೯೩೦.

ಹೊಳವನಹಳ್ಳಿ ಶೇಷಾಚಾರ್ಯ.
ಆಸ್ಥಾನ ಮಹಾವಿದ್ವಾಂ, ಪೌರಾಣಿಕರತ್ನಂ.

ಪ್ರಥಮ ಮುದ್ರಣ—2,000 ಪ್ರತಿಗಳು

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ಪರಿಚಯ

ಪ್ರೊ.॥ ಟಿ. ಬರೊ, ಸಂಸ್ಕೃತದ ಬೋಡನ್ ಪ್ರೊಫೆಸರ್,
ಆಕ್ಸ್‌ಫರ್ಡ್ ಯೂನಿವರ್ಸಿಟಿ.

(ಇವರು ಸ್ವಲ್ಪಕಾಲದಲ್ಲಿಯೆ ಪ್ರಕಟಿತವಾಗಲರುವ ಪ್ರಕೃತಗ್ರಂಥ ಕಾರನ 'ಬ್ರಹ್ಮಮೀಮಾಂಸಾ (ಜಿಜ್ಞಾಸಾಧಿಕರಣ)' ಎಂಬ ಇಂಗ್ಲೀಷಿನಲ್ಲಿರುವ ಗ್ರಂಥದ ವಿಷಯದಲ್ಲಿ ವ್ಯಕ್ತಪಡಿಸಿರುವ ಅಭಿಪ್ರಾಯದ, ಬ್ರಹ್ಮಮೀಮಾಂಸಾಸಂಗ್ರಹರೂಪವಾದ ಈ ಗ್ರಂಥಕ್ಕೆ ಸಂಗತವಾದ, ಕೆಲವು ವಾಕ್ಯಗಳ ಕನ್ನಡ ಭಾಷಾಂತರ.)

"ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರ ಚರಿತ್ರೆಯಲ್ಲಿ ವೇದಾಂತವೇ ಸರ್ವಸ್ವ. ಅದೇ ಮೊದಲು; ಅದೇ ಕೊನೆ; ಮಿಕ್ಕ ಎಲ್ಲ ದರ್ಶನಗಳಿಗೂ ಅದೇ ಮೂಲ; ಇತರ ಎಲ್ಲ ದರ್ಶನಗಳನ್ನೂ ಹಿಂದೆ ಹಾಕಿ ಅದೇ ಸರ್ವತೋಮುಖವಾಗಿ ಪ್ರಕಾಶಮಾನವಾಗಿರುವುದು. ವೇದಾಂತಕ್ಕೆ ಆಧಾರ ವೇದ ಮತ್ತು ಉಪನಿಷತ್ತುಗಳು. ಇವುಗಳ ಕ್ರಮಬದ್ಧವಾದ ಅರ್ಥನಿರ್ಣಯವು ಬಾದರಾಯಣರಿಂದ ಬ್ರಹ್ಮಸೂತ್ರಗಳಲ್ಲಿ ಮಾಡಲ್ಪಟ್ಟಿರುವುದು. ಅನಂತರ ಬಂದ ಸಿದ್ಧಾಂತಗಳು ಬ್ರಹ್ಮಸೂತ್ರಗಳ ವ್ಯಾಖ್ಯಾನರೂಪವಾಗಿರುವುವು. ಇವುಗಳಲ್ಲಿ ಮೂಲತತ್ತ್ವಗಳು ನಾನಾದೃಷ್ಟಿಗಳಿಂದ ವಿಚಾರಿತವಾಗಿ ಸಿದ್ಧಾಂತಿತವಾಗಿರುವುವು. ಬ್ರಹ್ಮಸೂತ್ರಗಳ ವ್ಯಾಖ್ಯಾನಕಾರರಲ್ಲಿ ಶಂಕರ, ರಾಮಾನುಜ ಮತ್ತು ಮಧ್ವ ಇವರು ಪ್ರಧಾನರು. ಇವರ ವ್ಯಾಖ್ಯಾನಕ್ರಮದಲ್ಲಿಯೂ ಮತ್ತು ವ್ಯಾಖ್ಯಾನದಲ್ಲಿಯೂ ಗಮನಾರ್ಹವಾದ

ಭೇದವಿರುವುದು. ಈ ವಿಭಿನ್ನಸಂಪ್ರದಾಯಗಳಿಗೆ ಸೇರಿದವರು ಅತ್ಯಾದರದಿಂದ ತಮ್ಮ ತಮ್ಮ ಪಕ್ಷದ ಔಚಿತ್ಯವನ್ನು ತೋರಿಸುವ ನಲುವಾಗಿ ಮಾಡುವ ವಾದವಿವಾದಗಳು ಅವಿಚ್ಛಿನ್ನವಾಗಿ ನಡೆದುಕೊಂಡು ಬರುತ್ತಿರುವುದೇ ಭಾರತೀಯ ತತ್ತ್ವವಿಚಾರದ ವೈಶಿಷ್ಟ್ಯ.

ಪ್ರತೀಚ್ಯರ ಮತ್ತು ಅವರ ಸಂಪ್ರದಾಯವನ್ನು ಅನುಸರಿಸುವ ವಿದ್ಯಾಭ್ಯಾಸವುಳ್ಳ ಭಾರತೀಯರ ಭಾರತೀಯತತ್ತ್ವ ವಿದ್ಯಾಭ್ಯಾಸಕ್ರಮವನ್ನು ಹೇಳುವುದಾದರೆ ಇದುವರೆಗೆ ಅವರು ಶಂಕರಾಚಾರ್ಯರ ಸಿದ್ಧಾಂತಕ್ಕೆ ಗಮನ ಕೊಟ್ಟಷ್ಟು, ಆ ಸಿದ್ಧಾಂತದಲ್ಲಿ ಇತರ ಸಿದ್ಧಾಂತಗಳು ಯಾವ ದೋಷಗಳನ್ನು ತೋರಿಸುವುವೋ ಮತ್ತು ಈ ಇತರ ಸಿದ್ಧಾಂತಗಳು ತತ್ತ್ವವಿಚಾರಕ್ಕೆ ಅಸಾಧಾರಣ ರೀತಿಯಲ್ಲಿ ಯಾವ ಹೊಸ ವಿಷಯಗಳನ್ನು ಕೊಟ್ಟಿರುವುವೋ ಅವಕ್ಕೆ ಗಮನ ಕೊಟ್ಟಿಲ್ಲ.

ಪ್ರಕೃತ ಈ ಹೊತ್ತಿನಲ್ಲಿ ಮಧ್ವಾಚಾರ್ಯರು ಮತ್ತು ಅವರ ಸಿದ್ಧಾಂತ ಇವುಗಳಿಗೆ ಹೆಚ್ಚು ಗಮನಕೊಡದಿರುವುದು ಸುಪ್ರಸಿದ್ಧ. ಈ ಲೋಪವನ್ನು ಪರಿಹರಿಸುವುದಕ್ಕೆ ಪ್ರಕೃತ ಗ್ರಂಥಕಾರರು ಆಶ್ಚರ್ಯವನ್ನು ಉಂಟುಮಾಡುವ ರೀತಿಯಲ್ಲಿ ದಕ್ಷತೆಯನ್ನು ಪಡೆದಿರುವರು. ಅವರು ಮಧ್ವಾಚಾರ್ಯರ ಭಾಷ್ಯ ಮತ್ತು ಅದರ ವ್ಯಾಖ್ಯಾನಪರಂಪರೆ ಇವುಗಳ ಆಧಾರದ ಮೇಲೆ ಕ್ರಮಬದ್ಧವಾದ ರೀತಿಯಲ್ಲಿ ಮಧ್ವಾಚಾರ್ಯರ ಸಿದ್ಧಾಂತವನ್ನು ಅದರ ಸಮಸ್ತ ವಿಶೇಷಗಳ ಸಹಿತವಾಗಿ ಉಪಪಾದಿಸಿರುತ್ತಾರೆ. . . . . ಮಧ್ವಸಿದ್ಧಾಂತವನ್ನು ತಿಳಿಯಬೇಕೆಂಬ ಕುತೂಹಲವುಳ್ಳವರಿಗೆ ಇವರ ಗ್ರಂಥವು ಸಂದೇಹಕ್ಕೆ ಅವಕಾಶಕೊಡದೆ

ಅಬಾಧಿತವಾಗಿ ವಿಶ್ವಾಸಾರ್ಹವಾದ ರೀತಿಯಲ್ಲಿ ಸಹಾಯಮಾಡುವುದು. ಇದು ಈ ಗ್ರಂಥವನ್ನು ಓದುವವರಿಗೆ ವ್ಯಕ್ತವಾಗುವುದು.

ಇವರ ಗ್ರಂಥವು ಭಾರತೀಯರ ತತ್ತ್ವವಿಚಾರವು ಮೊದಲಿನಿಂದ ಅಭಿವೃದ್ಧಿಗೆ ಬಂದ ರೀತಿಯನ್ನೂ ವ್ಯಕ್ತಪಡಿಸುವುದು. ಈ ಕಾರಣಗಳಿಂದ ಈ ಗ್ರಂಥವನ್ನು ಅಧ್ಯಯನ ಮಾಡುವವರು ಈ ಗ್ರಂಥದ ಅತ್ಯಾವಶ್ಯಕತೆಯನ್ನು ಗ್ರಹಿಸದೇ ಇರಲಾರರು. ಇವರ ಗ್ರಂಥದಲ್ಲಿ ಇವರು ಉಲ್ಲೇಖಿಸಿರುವ ಸಮಸ್ಯೆಗಳೇ ಇತರ ಎಲ್ಲ ಸಿದ್ಧಾಂತಗಳ ಸಮಸ್ಯೆಗಳು. ರಾಘವೇಂದ್ರಾಚಾರ್ಯರು ಒಂದು ಮನುಷ್ಯಜೀವಿತದ ಪೂರ್ಣಕಾಲ ನಾನಾಮುಖವಾದ ಭಾರತೀಯತತ್ತ್ವಶಾಸ್ತ್ರವನ್ನು ಪ್ರವಚನ ಮಾಡಿದವರು. ಆಯಾ ಪೂರ್ವರಂಗ ಸಹಿತವಾಗಿ ಆಯಾ ತತ್ತ್ವವಿಚಾರವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಉಪಪಾದಿಸಲು ಇವರು ಸಮರ್ಥರು. ಮಧ್ವಾಚಾರ್ಯರು ವಿಚಾರಾತ್ಮಕವಾದ ತಮ್ಮ ಭಾಷ್ಯವನ್ನು ರಚಿಸಿರುವ ಕ್ರಮವೂ ಇದೇ ಆಗಿರುವುದು. ತಾತ್ತ್ವಿಕವಾದ ಮುಖ್ಯ ಸಮಸ್ಯೆಗಳ ವಿಷಯದಲ್ಲಿ ಹಿಂದೆ ಪ್ರಸಕ್ತವಾದ ಸಿದ್ಧಾಂತಗಳ ಪರೀಕ್ಷೆಯೂ, ಆ ಮೂಲಕ ಅವುಗಳಲ್ಲಿನ ದೋಷಗ್ರಹಣವೂ, ಪುನಃ ಆ ದೋಷಗಳಿಗೆ ಅವಕಾಶಕೊಡದ ರೀತಿಯಲ್ಲಿ ಅದೇ ಸಮಸ್ಯೆಗಳ ನಿರ್ಣಾಯಕವಾದ ಪರೀಕ್ಷೆಯ ಆವಶ್ಯಕತೆಯೂ ಮುಂದಿನ ವ್ಯಾಖ್ಯಾನಗಳಿಗೆ ಪ್ರವರ್ತಕ. ಈ ಪೂರ್ವರಂಗದ ಸರಿಯಾದ ಗ್ರಹಣಸಹಿತವಾಗಿಯೇ ಮಧ್ವಾಚಾರ್ಯರ ಸಿದ್ಧಾಂತವನ್ನು ಅಧ್ಯಯನ ಮಾಡಬೇಕಾದುದು. ಆಗಲೇ ಮಧ್ವಾಚಾರ್ಯರು ವೇದಾಂತಶಾಸ್ತ್ರಕ್ಕೆ ಮಾಡಿರುವ ಅಪೂರ್ವವಾದ ಉಪಕಾರವು ವೇದ್ಯವಾಗುವುದು.

ಪ್ರಕೃತಗ್ರಂಥಕಾರರು ಮಧ್ವಾಚಾರ್ಯರ ಭಾಷ್ಯ ಮುಂತಾದ ಗ್ರಂಥಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವುದು ಮತಕ್ಕೆ, ಎಂದರೆ, ತತ್ತ್ವವನ್ನು ತಿಳಿಯಬೇಕೆಂಬ ಅಪೇಕ್ಷೆಯುಳ್ಳವನು ತಾನೇ ಮಾಡಿದ ಕೂಲಂಕಷ ವಿಚಾರದಿಂದ ಸಿದ್ಧವಲ್ಲದ ತನಗೆ ಇಷ್ಟವಾದ ವಿಷಯದಲ್ಲಿ ನಂಬಿಕೆ ಇಟ್ಟು ಆ ಮೂಲಕವಾದ ವಿಶ್ವಾಸ ಅಥವಾ ಆಗ್ರಹ (religious interpretation)ಕ್ಕೆ, ಸಂಬಂಧಪಡದ ತತ್ತ್ವದೃಷ್ಟಿ, ಎಂದರೆ, ಕೂಲಂಕಷ ವಿಚಾರ (philosophical interpretation), ಒಂದರಿಂದಲೇ ಸಾಧ್ಯ ಎಂಬುದನ್ನು ಒತ್ತಿ ತೋರಿಸುತ್ತಾರೆ. ಇದು ಯುಕ್ತ. ತತ್ತ್ವದೃಷ್ಟಿಯನ್ನು ಬಿಟ್ಟು ಮತದೃಷ್ಟಿಯಿಂದ ಮಧ್ವಾಚಾರ್ಯರ ಗ್ರಂಥಗಳನ್ನು ಓದುವು ದಾದರೆ ಆ ಗ್ರಂಥಗಳ ಪ್ರವೃತ್ತಿಯ ಯುಕ್ತತೆಯನ್ನೇ ನಿರಾಕರಿಸಿ ದಂತಾಗುವುದು. ಆದರೆ ಈ ಹೊತ್ತಿನಲ್ಲಿ ತತ್ತ್ವದೃಷ್ಟಿಯಿಂದ ಅಧ್ಯಯನ ಮಾಡಬೇಕಾದ ಸ್ಥಾನದಲ್ಲಿ ಮತದೃಷ್ಟಿಯಿಂದ ಅಧ್ಯಯನವು ಕಂಡುಬರುತ್ತಿರುವುದು. ಈ ಕಾರಣದಿಂದ ವಿದ್ಯಾ ಸ್ಥಾನಗಳಲ್ಲಿ ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರಗಳ ಅಧ್ಯಯನದಲ್ಲಿ ಈ ಹೊತ್ತಿನಲ್ಲಿ ಮಧ್ವಾಚಾರ್ಯರ ಗ್ರಂಥಗಳಲ್ಲಿ ಉದಾಸೀನ ಭಾವವು ತೋರಿಸಲ್ಪಡುತ್ತಿರುವುದು. ಈ ಉದಾಸೀನಭಾವವನ್ನು ಪರಿ ಹರಿಸುವುದಕ್ಕೆ ಪ್ರಕೃತ ಗ್ರಂಥವು ಬಹುಮಟ್ಟಿಗೆ ಸಾಧನವಾಗು ವುದು.

ಯಾರು ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ಅವಿಚ್ಛಿನ್ನವಾದ ಗುರು ಶಿಷ್ಯಪರಂಪರೆಯಲ್ಲಯೇ ಸಾಧ್ಯವಾದ ಅಧ್ಯಯನವನ್ನು ಮಾಡ ಲಲ್ಲವೋ ಅವರಿಗೆ ಭಾರತೀಯ ತತ್ತ್ವಶಾಸ್ತ್ರದ ಯಥಾರ್ಥ ಗ್ರಹಣವು ಸಾಧ್ಯವಲ್ಲ. ಯಾರು ಇಂತಹ ವ್ಯಾಸಂಗ ಮಾಡಿ

ದವರೋ, ಯಾರು ಈ ವ್ಯಾಸಂಗದ ಫಲವಾಗಿ ಪ್ರಾಚೀನ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಅಗಾಧವಾದ ಜ್ಞಾನವುಳ್ಳವರೋ ಅವರ ಸಹಾಯದಿಂದಲೇ ತತ್ತ್ವಶಾಸ್ತ್ರವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳ ಬೇಕು. ಶಾಸ್ತ್ರವಾಕ್ಯಗಳ ಗಂಭೀರವಾದ ಭಾವಗಳನ್ನು ಗ್ರಹಿಸುವುದಕ್ಕೂ ಮತ್ತು ಆ ಭಾವಗಳ ವಿನಿಯೋಗಕ್ರಮವನ್ನು ಅರಿಯುವುದಕ್ಕೂ ಈ ಸಹಾಯವೊಂದೇ ಸಾಧನ. ರಾಘವೇಂದ್ರಾಚಾರ್ಯರು ಅಗಾಧವಾದ ರೀತಿಯಲ್ಲಿ ಸಂಪ್ರ ದಾಯಬದ್ಧವಾದ ಅಧ್ಯಯನದ ಎಲ್ಲ ಫಲಗಳನ್ನು ಹೊಂದಿದವರು ಮತ್ತು ಇದರ ಜೊತೆಯಲ್ಲಿ ಆಧುನಿಕ ವಿದ್ಯಾಭ್ಯಾಸದ ಗ್ರಹಣ ಕ್ರಮವನ್ನೂ ಮತ್ತು ಆಧುನಿಕ ಭಾಷಾಸ್ವರೂಪವನ್ನೂ ಸ್ವಾಧೀನಪಡಿಸಿಕೊಂಡವರು. ಇವರು ಪ್ರಾಚೀನ ಮತ್ತು ಆಧುನಿಕ ಈ ಎರಡು ಸಂಪ್ರದಾಯಗಳಿಗೂ ಸೇತುವೆಯನ್ನು ನಿರ್ಮಿಸುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವರು. ಬ್ರಹ್ಮಮೀಮಾಂಸಾ ಶಾಸ್ತ್ರದ ಹೃದಯವನ್ನು ಹೇಳುವುದಕ್ಕೆ ಇವರಷ್ಟು ಸಾಧನ ಸಂಪತ್ತುಳ್ಳ ವಿದ್ವಾಂಸರನ್ನು ಪಡೆಯುವುದು ಸುಲಭಸಾಧ್ಯ ವಲ್ಲ."

ಟಿ. ಬರೊ